

Plan to attend the 12th annual:

Minnesota Bible Lectureships

Saturday, April 25th in Owatonna, MN

This year's theme:

The Book of Romans Part 1

- Registration at 8 am, starts at 9 am

9:10 am, Ch. 1: *The Good News: Accepted & Rejected* - Joshua Sampson

10:00 am, Ch. 2: *The Giving of Law and Its Judgment* - Randy Martin

11:10 am, Ch. 4: *Children of Abraham* - David Shearer

- Lunch Break from Noon to 1:30 pm

1:30 pm, Ch. 5: *Two Men: Sin and a Sacrifice* - Matt Glawe

2:30 pm, Ch. 6: *Consequences of Sin* - Stephen McCollum

3:30 pm, Ch. 7: *Freedom in Jesus* - Chris Shofner

- This event will be at the Holiday Inn in Owatonna, MN.

- This event is free, and childcare is provided for ages 1-12.

- Refreshments are provided in morning and afternoon.

- This lectureship is sponsored by the Owatonna Church of Christ in Owatonna, MN, and South Twin Cities Church of Christ located in Lakeville, MN.



For more information, contact Dan Mayfield (507) 363-7671 or Randy Martin (612) 414-5803.

Or visit the website at: <http://minnesotabiblelecture.blogspot.com/2014/12/2015-12th-minnesota-bible-lecture.html>



Welcome

We appreciate your attendance today at the 12th Annual Minnesota Bible Lectures, an event conceived and started in 2004 under the guidance of the elders and congregational members of the South Twin Cities church of Christ in Apple Valley, MN and the Qwatonna church of Christ in Owatonna, MN.

From the beginning the objectives of annual lectures have been to:

1. Provide an opportunity for faithful saints and guests from the upper Midwest states of Minnesota, Wisconsin, Iowa, Illinois and the Dakotas to gather for a day of sound doctrinal teaching, singing and fellowship for the purpose of edifying them in the Christian faith while giving glory to God.
2. Increase the visibility and understanding of New Testament Christianity in the Twin Cities metropolitan area and in Southern Minnesota.
3. Provide preachers from the upper Midwest a forum to deliver messages on assigned topics to a larger and more diverse audience and improve their public speaking skills.

Thanks to the many of you who have consistently supported the Lectures over the years. We have been blessed in our efforts and, God willing, will be able to continue to provide this day (and hopefully days) for many years to come.

We pray that this year's topic will be especially meaningful to you and that at the end of the day you will be glad you came.

May God bless our gathering today and your being here. Please enjoy the day.



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Romans Chapter 1

By Joshua Sampson



Joshua is a native of Nebraska.

He attended Freed-Hardeman University 1996-2000, went to Des Moines University for medical school 200-2004, trained in Ob/Gyn at the University of Nebraska Medical Center 2004-2008.

He currently lives in Marshfield Wisconsin with his wife Alison and their 3 kids: Ethan 8, Lily 4, and Noelle 3.

He enjoys cycling (mountain and road), golf and grass horticulture.

Focus

- I will be focusing primarily on two topics contained in Romans

1. Teleological proof of the existence of God

- Romans 1: 18-23

2. Reviewing God's condemnation of homosexuality

Romans 1: 18-20

- 18 For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, 19 because what may be known of God is manifest in them, for God has shown it to them. 20 For since the creation of the world His invisible attributes are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse, 21 because, although they knew God, they did not glorify Him as God, nor were thankful, but became futile in their thoughts, and their foolish hearts were darkened. 22 Professing to be wise, they became fools, 23 and changed the glory of the incorruptible God into an image made like corruptible man—and birds and four-footed animals and creeping things.

Teleology

- The argument that the existence of God is evidenced by the presence of design, hence, there must be a designer.
- I have heard a number of lectures sermons expounding on the size of the universe.

- Impressive because of its scale, design, and power.
- The complexity of life and the interaction of living things are equally impressive.
- Biomimicry
- <http://biomimicry.org/what-is-biomimicry/>

Geckos

- Geckos have a tremendous ability to climb vertical surfaces
- Engineers used the design in the gecko's feet to create gloves that allow a human to scale a glass wall without suction.

Chameleons

- Change colors not for camouflage purposes but to signal mood or intent
 - Males to other males
 - Females to males
 - Temperature regulation
- Has only recently been discovered how they change colors.
 - Bates, Mary. "How do Chameleons Change Colors?" Wired, 11 April 2014. Web. 29 March 2015.
- Chameleon skin is multilayered
- 2 layers of iridescent cells that contain pigment and reflect light.
- The cells contain nanocrystals that the chameleon can alter the distance between which influences the wavelength of light reflected off of the Chameleon's skin
- Military considering for camouflage purposes
 - Geggel, Laura. "How Chameleons Change Color: It's Nanocrystals in the Skin!" NBCNews. 10 March 2015. Web. 29 march 2015.

Design

- Look at the world around you
- The trees bloom and shed leaves based on the hours of daylight.
- Animals and plants of all kinds reproduce and pass their genetics on to the next generation.
- I would challenge you not to take the simple things of nature for granted.

24 Therefore God also gave them up to uncleanness, in the lusts of their hearts, to dishonor their bodies among themselves, 25 who exchanged the truth of God for the lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen.

26 For this reason God gave them up to vile passions. For even their women exchanged the natural use for what is against nature. 27 Likewise also the men, leaving the natural use of the woman, burned in their lust for one another, men with men committing what is shameful, and receiving in themselves the penalty of their error which was due.

28 And even as they did not like to retain God in their knowledge, God gave them over to a debased mind, to do those things which are not fitting; 29 being filled with all unrighteousness, sexual immorality,[c] wickedness, covetousness, maliciousness; full of envy, murder, strife, deceit, evil-mindedness; they are whisperers, 30 backbiters, haters of God, violent, proud, boasters, inventors of evil things, disobedient to parents, 31 undiscerning, untrustworthy, unloving, unforgiving,[d] unmerciful; 32 who, knowing the righteous judgment of God, that those who practice such things are deserving of death, not only do the same but also approve of those who practice them.

Homosexuality

- Novel concept?
 - No. This was a prevalent practice during Roman and Greek times.
- Homosexuality nothing new
 - Christians come into contact with on an almost daily basis, mostly through news and entertainment media.
- No more a sin than any other sin. Its insidiousness lies in attempts by its practitioners to force others to accept homosexuality as normal.
- Not enough to be allowed to practice homosexuality
- Want to force others to also accept and embrace
- View their movement as the next civil rights struggle.
- Gives their movement moral authority
- Proponents argue that homosexuality is not a lifestyle choice and they cannot choose whom they love and they are born that way.
- Removes their behavior from the realm of choice.
- Is there any scientific basis for their claims?

- **Science to Carson: You're Wrong**

- By Elizabeth Cohen and John Bonifield

- □Updated 7:01 PM ET, Thu March 5, 2015

- CNN)—Researchers say Dr. Ben Carson may be a brain surgeon, but science shows he's dead wrong about how sexual orientation works.

- Wednesday on CNN, Carson, a retired neurosurgeon and potential Republican presidential candidate, said he "absolutely" believes being gay is a choice.

- But scientists say decades of research overwhelmingly shows sexual preference is inborn, not a choice.

- "It doesn't seem to be the social environment, it doesn't seem to be the parents or peers that make you gay," said Gerulf Rieger, a lecturer in the department of psychology at the University of Essex in England. "It seems to be something that comes from within."

- "Sexual orientation is biologically determined," added Cynthia Struckman-Johnson, a professor of psychology at the University of South Dakota. "I don't think any educated person aware of the research would argue differently."

- Overall, the scientists with whom we spoke said they were shocked at Carson's arguments.

- "I'm deeply saddened on multiple levels that someone in the 21st century would take this position," Dumond said.

– (selected quotes from the article, not reproduced in its entirety)

Prisoners

- Is Ben Carson wrong?

- Accounts of overall sexual contact between male inmates, which can include consensual activity and/or acts of aggression, have been found to fluctuate from 19.4% (Tewksbury, 1989b, p. 35) to more than 90% (Barnes & Teeters, 1959, P. 373(1); Wooden & Parker, 1982, p. 126).

– Christine A. Saum et al., Sex in Prison: Exploring the Myths and Realities, 75 PRISON J. 413 (1995).

Removal of Homosexuality from the DSM (Diagnostic and Statistics Manual)

- Occurred in 1973

- APA (American Psychological Association) removed homosexuality from the DSM as a disorder

- Removed because of “the weight of empirical data, coupled with changing social norms and the development of a politically active Gay community in the United States”
- Actively opposed by a group of psychiatrists who circulated a petition calling for a vote.

Show Me the Data

- Statement by the APA
- “There is no consensus among scientists about the exact reasons that an individual develops a heterosexual, bisexual, gay or lesbian orientation. Although much research has examined the possible genetic, hormonal, developmental, social and cultural influences on sexual orientation, no findings have emerged that permit scientists to conclude that sexual orientation is determined by any particular factor or factors. Many think that nature and nurture both play complex roles; **most people experience little or no sense of choice about their sexual orientation.**” (emphasis added)
 - <http://www.apa.org/topics/lgbt/orientation.aspx>

Can Homosexuals Change?

- Psychiatric therapy purports to be able to assist people in changing same sex attraction.
- Therapies are known as:
 - Conversion therapy
 - Reparative therapy
 - Sexual reorientation therapy
 - Ex – gay movement

Conversion Therapy

- NARTH (National Association for Research & Therapy of Homosexuality)
- Formed by three psychiatrists in 1992
- Felt that scientific inquiry was being stifled because of the politicization of homosexuality
- Contend that there are people who want to change and are not receiving the help they need.

NARTH

- Joseph Nicolosi Ph.D. one of the founders and most outspoken critics of the APA, states that there can be several underlying issues that promote homosexual behavior.

“The RT therapist must go much deeper: he recognizes, for example, that a teen may believe he is gay for a variety of reasons that have nothing to do with his core sexual identity. His sexual feelings may be rooted in a need for acceptance, approval, of affection from males, or may reflect his loneliness, boredom, or simple curiosity. He may engage in same-sex behavior for adventure, money, peer pressure; or to express hostility against male peers, or general rebellion. He may also find himself reenacting an early trauma of sexual molestation by another male (Fields, Malabranche and Feist-Price, 2008).”

“A higher-than-average percentage of homosexually oriented men were sexually abused in childhood by an older male. One study found that 46% of homosexual men compared with just 7% of heterosexual males reported homosexual molestation. The same study also found that 22% of lesbians reported homosexual molestation compared with just 1% of heterosexual women (Tomeo, et.al., 2001). In these cases where the person was molested in childhood, homosexual behavior reenacted in adulthood can represent a repetition compulsion.”

“Indeed, a teenager may become convinced that he is gay through the influence of a persuasive adult-- a gay-affirmative therapist, mentor, teacher, or even his own molester. Such influential adults could succeed in swaying an uncertain youth that homosexuality, is for him, simply inevitable.

Homosexual behavior may also reflect some kind of developmental crisis that has evoked insecurities, prompting the fantasy that he can receive protection from a stronger male. Anxieties and insecurities regarding approaching the opposite sex (heterophobia) may also prompt the search for the perceived safety and ease of finding a partner for same-sex behavior.”

“Environmental factors such as incarceration in a prison, or living in a residential treatment facility where young males sleep together and are isolated from females, may promote same-sex behavior and consequent gay self-labeling. In addition, gay self-identification may represent a political or ideological statement to the world, as seen in radical-feminist lesbianism in the women’s movement (Whisman, 1996). In short, any textbook on adolescence will acknowledge that homosexual feelings and/or behavior can be seen within the normal (i.e., “not unusual”) range of the adolescent experience.”

- “The RT psychotherapist is better informed than most general-practice mental-health professionals about same-sex attraction. His educational responsibility consists of three general areas:
- (a) Causation. Research shows that same-sex attraction is associated with particular types of negative peer and family experiences (Bieber et al., 1962; Green, 1996). When combined with a sensitive nature in the client, the consequent trauma can have damaging effects on both individuation and gender-identity development. The focus of treatment is identifying and resolving those traumatic experiences (Bieber, et.al., 1962; Greenson, 1968; Tabin, 1985; Nicolosi, Byrd, and Potts, 2002).”
- “(b) Underlying motivations. There is a substantial body of evidence supporting the understanding of at least some forms of homosexual orientation as based upon

disturbances in gender-identity formation (Coates, 1990; Green, 1993; Horner, 1992; Fast, 1984; Coates and Zucker, 1988; Nicolosi, Byrd and Potts 2002). The fulfillment of those needs can reduce, and sometimes eliminate, same-sex attraction (Nicolosi, Byrd, and Potts, 2002).”

- “(c) Health Consequences. As part of his discernment process, the client deserves to know the longterm medical and emotional liabilities associated with of a gay lifestyle, including the common maladaptive behavioral patterns (2). The timing and manner of delivery of these educational opportunities should be determined by the RT psychotherapist’s sensitivity to the client and when it is in the client’s best interest.”

- Nicolosi, Joseph. “What is Reparative Therapy? Examining the Controversy.” NARTH Institute. Web. 31 March 2015

- (Selected quotes. Not reproduced in its entirety)

- Clearly it seems that the origins of homosexuality in early human development have a fair amount of data that cannot be ignored.
- What does the APA say about Reparative Therapy?

APA

- “All major national mental health organizations have officially expressed concerns about therapies promoted to modify sexual orientation. To date, there has been no scientifically adequate research to show that therapy aimed at changing sexual orientation (sometimes called reparative or conversion therapy) is safe or effective. Furthermore, it seems likely that the promotion of change therapies reinforces stereotypes and contributes to a negative climate for lesbian, gay and bisexual persons. This appears to be especially likely for lesbian, gay, and bisexual individuals who grow up in more conservative religious settings.”

Reparative Therapy

- The majority of other organizations condemn reparative therapy as being potentially harmful.
- Described as “dangerous”, “harmful”
- Condemned by the APA in a 2009 report because it can cause: depression, guilt, helplessness, hopelessness, shame, social withdrawal, suicidality, substance abuse, stress, disappointment, self-blame, decreased self esteem and authenticity to others, increased self-hatred, hostility and blame toward parents, feelings of anger and betrayal,
- Loss of friends and potential romantic partners, problems in sexual and emotional intimacy, sexual dysfunction, high-risk sexual behaviors, a feeling of being dehumanized and untrue to self, a loss of faith, and a sense of having wasted time and resources
- Several states have laws that prohibit treatment of minors.

Can Sexual Orientation be Changed?

- Sexuality and sexual preferences are fluid.
- Study by Katz-Wise and Hyde (2014) surveyed a sample of young adults who reported same gender orientation
- Change in attractions reported by 63% of females and 50% of males
 - Of those, 48% of females and 34% of males reported a change in sexual orientation identity.
 - Rosik, Christopher Ph.D. “New Research Sheds Light on Fluidity.” NARTH institute. Web. 30 March 2015

Arguments for a Biologic Basis for Homosexuality

- Study by LeVay and Hamer (1993)
- Used genetic analysis of homosexual brothers to identify an area on the X chromosome which was shared by them more than other areas of the X chromosome
- Studying the X chromosome is based on data that suggested family clustering of homosexuality occurred on the mothers sided of the family and males inherit the X chromosome from their mothers
- They found a small area at the tip of the X chromosome called Xq28 that was similar in structure.
- 33 homosexual brother pairs shared this region whereas 7 did not.
- It was then assumed that this area influences sexual orientation.
- Found that the inheritance does not follow the same pattern as strictly inherited characteristics like eye and hair color.
- They concluded that there must obviously be other factors influencing sexual preference.
 - LeVay, Simon, Dean H. Hamer. Evidence for a Biological Influence in Male Homosexuality. Scientific American May 1994. pp 44-49.

Recent Research

- Study done by J. Michael Bailey a psychologist at Northwestern University
- Replicated the work by Hamer with a larger number of subjects
 - 409 pairs of homosexual brothers
- Found an additional shared area on the pericentromeric region on chromosome 8
- Study also replicated results.

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Arguments Against a Genetic Cause for Homosexuality

- Most researchers acknowledge that there is no evidence proving homosexuality is purely genetic.
- If it is inherited, why is it not inherited in the same way other traits are?
- If it is inherited, then homosexuals would eventually die out related to lack of reproduction.
- How is bi-sexuality explained?
- No gene in women has ever been found to even suggest an inherited component for lesbianism.
- Prison behaviors.
- Stories of individuals who have successfully changed their sexual orientation through Reparative Therapy
- Stories of individuals whose orientation has changed over time.

Conclusion

- Our God is an awesome God (Deut 10:17)
- God created the heavens and the earth. (Hebrews 1:10)
- His design is evident in the physical world he created.
- God loves all souls, as should Christians. God does, however, place expectations on our behavior.

Romans Chapter 2

By Randy Martin



Randy Martin has been a preacher in Minnesota for nearly 25 years. Currently, he is an elder for the South Twin Cities Church of Christ, and has been there 19 years. He married his high school sweetheart, Robin, and has been privileged to be with her over 32 years. They have seven children and eleven grandchildren. He also enjoys traveling, weightlifting, softball, and home electronics & improvement. His previous full time work was in starting the church in Owatonna, MN between 1990 and 1996. He is a 1990 graduate of the three year program at the Bear Valley Bible Institute of Denver, and has subsequently received a Bachelor of Arts in Ministry and Master of Arts in Biblical Studies from Amridge University.

Romans Chapter Two - All Will Be Judged Impartially

INTRODUCTION

- A. The church in Rome seems to be one in which the integration of Jew and Gentile has been a difficult transition.
- B. Both Jew and Gentile could malign each other with their respective judgments.
 1. The Gentile in chapter one worshiped and served the creature rather than the Creator.
 2. The Jew in this chapter will be shown that though privileged with the law, they still fully transgressed.
- C. The key to integration is the great “leveling of the field”, a humbling, that is, finding the commonality concerning the human condition of all being sinners, and the realization that God’s judgment will be one of impartiality.
- D. To prepare their minds for this, in the first chapter Paul first stressed the gospel was for all, both Jew and Greek.
 1. It was given to the Gentiles for His name’s sake.
Romans 1:5-7- ⁵through whom we have received grace and apostleship to bring about the obedience of faith among all the Gentiles, for His name’s sake, - ⁶among whom you also are the called of Jesus Christ; ⁷to all who are beloved of God in Rome, called as saints: Grace to you and peace from God our Father and the Lord Jesus Christ. (NASB)
 2. Yes, it was to the Jew first, but it was also the Greek.
Romans 1:16- ¹⁶For I am not ashamed of the gospel, for it is the power of God for salvation to everyone who believes, to the Jew first and also to the Greek. (NASB)
- E. In demonstrating that all are also sinners Paul deals with the Gentiles first, perhaps setting up quite the shock for all, especially the Jewish mind-set.
 1. Perhaps the Jew was happily nodding his head in agreement as Paul described the Gentiles outrageous sinful history in ch. 1.
 2. But to their own chagrin they will now have to face the famous eye-opening sweeping lessons of chapter two.

I. BEWARE OF UNRIGHTEOUS JUDGING

- A. There is no excuse for hypocritical judging.

Romans 2:1–3- ¹*THEREFORE you are without excuse, every man of you who passes judgment, for in that you judge another, you condemn yourself; for you who judge practice the same things.* ²*And we know that the judgment of God rightly falls upon those who practice such things.* ³*And do you suppose this, O man, when you pass judgment upon those who practice such things and do the same yourself, that you will escape the judgment of God? (NASB)*

1. There is no *excuse* for such behavior. This is based on the same word where we get *apologetics*. There is no defense one can give to justify it. Watch for how this word is used later!
2. Perhaps the Jews thought that since they were in a special relationship with God, that they were indeed “special”, that is, they could be excused. The opposite is actually true. To whom much is given more is expected.

Luke 12:47–48- ⁴⁷*“And that slave who knew his master’s will and did not get ready or act in accord with his will, shall receive many lashes, ⁴⁸but the one who did not know it, and committed deeds worthy of a flogging, will receive but few. And from everyone who has been given much shall much be required; and to whom they entrusted much, of him they will ask all the more. (NASB)*

3. The problem with us all is that at times we are blind to the concept we are practicing the same things, because we somehow feel **our** practice of such is justified. It’s almost as if we sometimes think, “*Well, it is me doing it, so it must alright.*”

Proverbs 16:2- ²*All the ways of a man are clean in his own sight, But the LORD weighs the motives. (NASB)*

- a. Illustration (ILL) - There was a Christian family that harshly judged another in an attempt to not have their child marry into that family. Judging was rampant. It involved not getting two or three witnesses before making harsh judgments, malicious gossip about it, shunning the family, manipulation of their own to stop it, etc. They basically treated those other people like enemies, despite them being faithful Christians. They felt justified because they were doing it out of concern for their child. They were wrong. The American adage of “*The end does not justify the means*” is universal for everybody.
 - b. ILL - The American church can often bash the denominations, because they ignore Scripture, or don’t call things by Bible names. Yet, countless congregations are oblivious to this when they won’t implement church discipline properly, if at all, and they call numerous things by titles that are not in the Bible.
- B. Those who practice such improper judging are not truly appreciating the grace of God.

Romans 2:4–5- ⁴*Or do you think lightly of the riches of His kindness and forbearance and patience, not knowing that the kindness of God leads you to repentance?* ⁵*But because of your stubbornness and unrepentant heart you are storing up wrath for yourself in the day of wrath and revelation of the righteous judgment of God, (NASB)*

1. It is amazing how much of God’s intervention was required for us to even have a chance of repentance, which is literally, a *change of mind*.
 - a. Do you think your change of mind is completely of your own volition and doing?
 - b. God’s mercy in countless seen and unseen ways was necessary for it to occur.
- 2 Timothy 2:24–26-** ²⁴*And the Lord’s bond-servant must not be quarrelsome, but be kind to all, able to teach, patient when wronged, ²⁵with gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth, ²⁶and they may come to their senses and escape from the snare of the devil, having been held captive by him to do his will. (NASB)*
- c. ILL - I know there are countless events the Lord put in my life, countless people He put into my life, and countless words He allowed me to hear that allowed me the privilege of repenting on countless things. For me to judge others so harshly is tantamount to being a hypocritical, judgmental ingrate.
 - d. ILL - Pharaoh thought lightly of God and His mercy. God could have just wiped Egypt out, and taken His people out. No wonder the Scriptures can say numerous

times that God hardened Pharaoh's heart simultaneous along with that Pharaoh also hardened his own heart.

Exodus 4:21- ²¹And the LORD said to Moses, "When you go back to Egypt see that you perform before Pharaoh all the wonders which I have put in your power; but I will harden his heart so that he will not let the people go. (NASB)

Exodus 7:3- ³"But I will harden Pharaoh's heart that I may multiply My signs and My wonders in the land of Egypt. (NASB)

Exodus 8:15- ¹⁵But when Pharaoh saw that there was relief, he hardened his heart and did not listen to them, as the LORD had said. (NASB)

Exodus 8:32- ³²But Pharaoh hardened his heart this time also, and he did not let the people go. (NASB)

2. For the Jew to look at the Gentile, and wag their head in disgust, is simply storing up wrath for themselves in a day of wrath.
3. If we are going to judge, refrain from judging a person/people as a whole, and merely judge specific actions using a righteous judgment. God's judgment is righteous.

John 7:24- ²⁴"Do not judge according to appearance, but judge with righteous judgment." (NASB)

C. He will justly render to all according to their deeds and motivation.

Romans 2:6-8- ⁶who WILL RENDER TO EVERY MAN ACCORDING TO HIS DEEDS: ⁷to those who by perseverance in doing good seek for glory and honor and immortality, eternal life; ⁸but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation. (NASB)

1. Do you have a genuine perseverance in doing good, or do you give up when there is no reciprocation?
2. When you listen to a sermon do you think more about how that applies to someone across the aisle, or mostly to yourself?
3. That will greatly determine whether you avoid God's wrath and indignation. It is the same words for God's *anger* plus *passion*.

II. DESPITE THE INEQUITY IN LIFE GOD WILL IMPARTIALLY JUDGE

A. This just judgment, both positive and negative, will be equally doled out unto both Jew and Greek.

Romans 2:9-11- ⁹There will be tribulation and distress for every soul of man who does evil, of the Jew first and also of the Greek, ¹⁰but glory and honor and peace to every man who does good, to the Jew first and also to the Greek. ¹¹For there is no partiality with God. (NASB)

1. It is for every soul of man. That includes you and me.
2. *Tribulation* is literally a *pressing*, and *distress* is to be in a *narrow space*. It is no fun to be squeezed by God!
3. Though certainly unequal in receiving life's circumstances, they will be equal when judged as ones whether they wanted to do good or evil. This is God's justice.
4. It will be impartial. *Impartiality* is an idiom, literally to *accept a face*.

B. This is still true despite the fact is that the Gentiles were in no way treated as fair, or equals, when it came to who received the most law from God.

1. The Israelites received potent privileges.

Romans 9:4- ⁴who are Israelites, to whom belongs the adoption as sons and the glory and the covenants and the giving of the Law and the temple service and the promises, (NASB)

2. The Gentiles received just what everyone receives on Earth, that is, the proof of God everywhere, and revealing of God's nature through nature talked about in ch. 1.

Romans 1:18-20- ¹⁸For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who suppress the truth in unrighteousness, ¹⁹because that which is known about God is evident within them; for God made it evident to them. ²⁰For since the creation of the world His invisible attributes, His eternal power and divine nature, have been clearly seen, being understood through what has been made, so that they are without excuse. (NASB)

C. The reason, which will be shown in the subsequent verses, is that seekers of God will always demonstrate the same *type* of behavior irrespective of how much of God's law they received.

1. This section is to show the Jews that Gentiles have been included in salvation. That is why the next chapter will start out with this.

Romans 3:1- ¹*THEN what advantage has the Jew? Or what is the benefit of circumcision? (NASB)*

2. Gentiles will have received enough to believe there is a God, and enough to have faith to be doers of righteousness, whether they received the Law of Moses or not.

- a. After all, this book will later talk about having the faith of the technically Gentile (at the time) Abraham, who was saved by faith.

- b. Everyone who has ever been saved, irrespective if they were in the Patriarchal Age, Mosaic Age (Gentile or Jew), or Christian age will have been saved by the same process through the blood of Christ going forward and backward in time.

Ephesians 2:8- ⁸*For by grace you have been saved through faith; and that not of yourselves, it is the gift of God; (NASB)*

Hebrews 10:12- ¹²*but He, having offered one sacrifice for sins for all time, SAT DOWN AT THE RIGHT HAND OF GOD, (NASB)*

3. Paul will now give a tremendous example of this principle. However, there is much wrangling over the following verses, and what all this law is that peoples have received, and what it entails. We'll look at some of the issues.

(If you use the NIV this will be more difficult. First, get rid of the parentheses around vss. 14-15, and remove the "also" in vs. 15. That is not there, and it's the NIV more participating in commenting than translating.)

Romans 2:11-15- ¹¹*For there is no partiality with God. ¹²For all who have sinned without the Law will also perish without the Law; and all who have sinned under the Law will be judged by the Law; ¹³for not the hearers of the Law are just before God, but the doers of the Law will be justified. ¹⁴For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, ¹⁵in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them, (NASB)*

- a. The first wrangling is over the use of the articles (i.e. *the*) before *law* that may not be there.

- (1. The understanding of the use of the Greek article is complicated, and I just saw a 90 page attempt to explain it. As I have studied Romans I believe the use of the article is fairly consistent referring to the Law of Moses or a particular law God has given, versus a generic use of the concept of law.

- (2. Since there is no article before the uses here, I believe it is properly translated as the literal alternate the NASB alludes to.

Romans 2:11-15- ¹¹*For there is no partiality with God. ¹²For all who have sinned without law will also perish without law; and all who have sinned under law will be judged by law; ¹³for not the hearers of law are just before God, but the doers of law will be justified. ¹⁴For when Gentiles who do not have law do instinctively the things of the Law, these, not having law, are a law to themselves, ¹⁵in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them, (NASB)*

- (3. Thus, there is the concept of Gentiles not having any law (God's word), thus, not living under law, yet instinctively doing and showing the work of God's law (both Law of Moses and more).

- b. The second involves the word *instinctively*, and its application.

- (1. Its meaning.

- (a. *Instinctively* is the same Greek word where we get *physics/physical*. It is also translated as *nature*.

- (b. The verse can also be translated as the following.

Romans 2:14- ¹⁴*For when Gentiles who do not have law do instinctively (naturally) the things of the Law, these, not having law, are a law to themselves, (NASB)*

- (c. This would mean there are natural laws within all of us, like knowing it's better to do good than evil, not to kill or steal something.
 - (d. This seems to be a universal human condition, in our genes, and has been talked about by numerous people over millennia. Philo of Alexandria, a contemporary of Jesus espoused the same things.
 - (e. It is even given as one of the proofs for God. It is called *The Moral Argument*.
- (2. Its location.
- (a. It's possible to properly translate it this way.
Romans 2:14- ¹⁴*For when Gentiles who do not have the Law **naturally**, do the things of the Law, these, not having the Law, are a law to themselves, (NASB)*
 - (b. This reference show they naturally don't have law, because they are gentiles who didn't receive it.
 - (c. I think it's more natural (no pun intended) to translate it the first way.
 - (d. The bigger point being it's not really going to matter for our discussion.
- (3. How would a Gentile practically then instinctively perform the Law?
- (a. How would one summarize doing the law instinctively?
 - (b. That's actually described in Romans later, by Paul elsewhere, and initially by Christ.
Romans 13:8-10- ⁸*Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. ⁹For this, "YOU SHALL NOT COMMIT ADULTERY, YOU SHALL NOT MURDER, YOU SHALL NOT STEAL, YOU SHALL NOT COVET," and if there is any other commandment, it is summed up in this saying, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF."* ¹⁰*Love does no wrong to a neighbor; love therefore is the fulfillment of the law. (NASB)*
Matthew 7:12- ¹²*"Therefore, however you want people to treat you, so treat them, for this is the Law and the Prophets. (NASB)*
Galatians 5:14- ¹⁴*For the whole Law is fulfilled in one word, in the statement, "YOU SHALL LOVE YOUR NEIGHBOR AS YOURSELF." (NASB)*
- c. The third concerns whether these are Christian Gentiles or Gentiles in general?
- (1. Is Paul's point that though Jewish Christians seem to keep following Mosaic Law, Christian Gentiles are naturally performing the heart of that law, and will appropriately be judged that way?
 - (2. After all, they don't have a New Testament either (or much of it anyway) and mostly operate on how James says they should.
James 4:17- ¹⁷*Therefore, to one who knows the right thing to do, and does not do it, to him it is sin. (NASB)*
 - (3. Remember, the Jerusalem council decided on just a few essentials for the Gentiles.
Acts 15:28-29- ²⁸*"For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials: ²⁹that you abstain from things sacrificed to idols and from blood and from things strangled and from fornication; if you keep yourselves free from such things, you will do well. Farewell." (NASB)*
 - (4. Of course, we Christians live in the time of the perfect (Cf. 1 Co. 13:8-13), instead having the full revelation known as *The Bible*.
 - (5. However, I don't think this is Paul's point.
 - (a. Christians did receive all of God's law upon conversion, at least as much as the Jews had to read. Plus, the miraculous spiritual gifts certainly gave the Gentiles a wonderful amount of truth.

- (b. They also received accurate oral law through the preaching of apostles and prophets they heard, even if it wasn't yet all written down.
- (c. Plus, he's not just trying to include only the present, since it appears the past is also what started the discussion.
Romans 2:12- 12For all who have sinned without law will also perish without law; and all who have sinned under law will be judged by law; (NASB)
- (d. That verse's *sinned* is in the aorist indicative, usually denoting the past, but at least representing a snapshot of all for any time frame.
- (6. Thus, the larger point for the Jewish reader is that ***those who received the law certainly are not greater than those who became a law.***
- d. The fourth concerns the time frame of these Gentiles. Are these Gentiles of the past before Christ, or non-Christian Gentiles currently who do not yet have any access to law?
 - (1. The first fact is that Paul uses the best available tense to declare that this law of the Gentiles is happening now, not just the past.
 - (2. It is the present tense, and is certainly not the aorist indicative he used earlier which usually denotes past time earlier in the book. Notice the difference.
Romans 1:21- 21For even though they knew God, they did not honor Him as God, or give thanks; (NASB)
Romans 1:25- 25For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. (NASB)
Romans 2:14- 14For when Gentiles who do not have law do instinctively the things of the Law, these, not having law, are a law to themselves, (NASB)
 - (3. The fact is that he plainly could have said this was only a past concept. He could have used the past tense, but does not. Those who want to say it is the past have the burden of proof. It reads as something current.
 - (4. This would make a fantastic point to the Jews. ***“Don't be arrogant and think the Gentiles are inferior or not a part of God's impartial judgment. After all, right now, there are Gentiles who will be saved outside law, while Jews with law will be lost.”***
 - (5. The issue here is that it reveals a potential exception clause in the Christian age as to whether Gentiles at the time of Paul's writing were still potentially saved by this Law of the Gentiles outside of being Christians.
 - (a. I would say we shouldn't be too surprised if this is an exception clause, after all those are normal (e.g. Remarriage in Mk. 10:11-12 w/ Mt. 19:9)
 - (b. I would also say we shouldn't be too worried about our application if that's the case. After all, what Gentile on Earth right now can't have access to God's law? I would say, “Probably Zero.” It would take no miracle for God to make it providentially happen.
 - (c. However, concerning the impartiality of God, and Him often being viewed by the world as unjust concerning the ignorant, this is a potential logical solution. It begs the question, “Why would God condemn someone in the Western Hemisphere in A.D. 100 when they absolutely had no access to God's Christian law outside miraculous delivery? It was like a large 1,500 year concentration camp for the damned. How is that just?”
 - (d. It is not as if the concept is foreign concerning how to obey the gospel with no delivery of the gospel. It's later on in this book. And this section says those who HEAR are responsible to DO.
Romans 2:13- 13for not the hearers of the Law are just before God, but the doers of the Law will be justified. (NASB)

Romans 10:12–15- ¹²For there is no distinction between Jew and Greek; for the same Lord is Lord of all, abounding in riches for all who call upon Him; ¹³for “WHOEVER WILL CALL UPON THE NAME OF THE LORD will be saved.” ¹⁴How then shall they call upon Him in whom they have not believed? And how shall they believe in Him whom they have not heard? **And how shall they hear without a preacher?** ¹⁵And how shall they preach unless they are sent? Just as it is written, “HOW BEAUTIFUL ARE THE FEET OF THOSE WHO BRING GLAD TIDINGS OF GOOD THINGS!” (NASB)

- (e. It’s my opinion, this best fits the context, and is in line with other verses that demonstrate two paths to destruction.

2 Thessalonians 1:8- ⁸dealing out retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus. (NASB)

- (f. I believe the text also points out it is not a common occurrence by the use of vs. 14’s *when*.

Romans 2:14- ¹⁴For **when** Gentiles who do not have law do instinctively the things of the Law, these, not having law, are a law to themselves, (NASB)

- [1. That rare Gentile would still have to figure out there is a God, and what He is like (ch. 1), and then instinctively do the things of law.
- [2. Do you think that would be easy across time with all the false religions? No.

- (g. Even if it were operational today, it also has zero interference with the need to preach the gospel. We do that because we’re commanded, and because vastly more would be saved, and glorify God.

- (h. However, we must understand dogmatism on such is unwarranted. After all, the context may instead be Christian Gentiles.

4. All of this should make us examine ourselves.

Romans 2:14–16- ¹⁴For when Gentiles who do not have the Law do instinctively the things of the Law, these, not having the Law, are a law to themselves, ¹⁵in that they show the work of the Law written in their hearts, their conscience bearing witness, and their thoughts alternately accusing or else defending them, ¹⁶on the day when, according to my gospel, God will judge the secrets of men through Christ Jesus. (NASB)

- a. If Gentiles did this much without written law, how much should we do with it?
- b. What are your works showing concerning what is written on your heart?
- c. To what is your conscience (i.e. - what you know) *bearing witness* (based on the word where we get *martyr*)? Paul’s conscience has something tremendous that it bears witness to.

Romans 9:1–3- ¹I AM telling the truth in Christ, I am not lying, my **conscience bearing me witness** in the Holy Spirit, ²that I have great sorrow and unceasing grief in my heart. ³For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh, (NASB)

- d. Christ will judge your conscience (lit. *with what you know*), and your secrets (lit. *hidden*, where we get *cryptic*).
- e. What will the day (of judgment) reveal about your thoughts?
 - (1. Will your thoughts *accuse* (lit. *speak against*) you?
 - (2. Or will it *defend* you? This is the same word for *excuse* in vs. 1. The Gentiles can actually be excused!

III. FOCUS ON JUDGING YOUR OWN HEART, VERSUS OTHERS.

- A. We now get more specific on just whom this chapter was focusing on from the beginning.
 1. As at the end of ch.1 there was the railing judgment of the Gentile, and it is now countered with the railing judgment of the Jew. The “leveling of the field” is becoming complete.
 2. The Jew, especially, better look out for their specific hypocrisy when judging!

Romans 2:17–22- ¹⁷But if you bear the name “Jew,” and rely upon the Law, and boast in God, ¹⁸and know His will, and approve the things that are essential, being instructed out of the Law, ¹⁹and are confident that you yourself are a guide to the blind, a light to those who are in darkness, ²⁰a corrector of the foolish, a teacher of the immature, having in the Law the embodiment of knowledge and of the truth, - ²¹you, therefore, who teach another, do you not teach yourself? You who preach that one should not steal, do you steal? ²²You who say that one should not commit adultery, do you commit adultery? You who abhor idols, do you rob temples? (NASB)

- a. Those who choose to stand on a pedestal are under greater scrutiny.
 - b. They will have to have intense self-examination to see if somehow they are violating their own teachings.
 - c. Apparently, all the teachings of the Christ, and His displaying of the Jewish type of hypocrisy hadn’t arrived or been applied enough at Rome.
 - d. We know how Christ called them robbers, and adulterers with their unlawful marriages.
- B. Improper application of doctrines dishonor and blasphemes God.

Romans 2:23–25- ²³You who boast in the Law, through your breaking the Law, do you dishonor God? ²⁴For “THE NAME OF GOD IS BLASPHEMED AMONG THE GENTILES BECAUSE OF YOU,” just as it is written. ²⁵For indeed circumcision is of value, if you practice the Law; but if you are a transgressor of the Law, your circumcision has become uncircumcision. (NASB)

1. The Jews wasted their time judging everyone else when the problems were within.
 - a. His circumcision would have been of value if he kept the law. But what use is it if he doesn’t keep the law since circumcision is in the law?
 - b. We have to remember early Christian Jews still kept and practiced the Law. It took a while for them to realize it was unnecessary.

(1. James mentions this.

Acts 21:17–22- ¹⁷And when we had come to Jerusalem, the brethren received us gladly. ¹⁸And now the following day Paul went in with us to James, and all the elders were present. ¹⁹And after he had greeted them, he began to relate one by one the things which God had done among the Gentiles through his ministry. ²⁰And when they heard it they began glorifying God; and they said to him, “You see, brother, how many thousands there are among the Jews of those who have believed, and they are all zealous for the Law; ²¹and they have been told about you, that you are teaching all the Jews who are among the Gentiles to forsake Moses, telling them not to circumcise their children nor to walk according to the customs. ²²“What, then, is to be done? They will certainly hear that you have come. (NASB)

(2. Paul knew he didn’t have to, but did it to “be a Jew to the Jew”.

Acts 24:10–12- ¹⁰And when the governor had nodded for him to speak, Paul responded: “~~K~~knowing that for many years you have been a judge to this nation, I cheerfully make my defense, ¹¹ since you can take note of the fact that no more than twelve days ago I went up to Jerusalem to worship. ¹²“And neither in the temple, nor in the synagogues, nor in the city itself did they find me carrying on a discussion with anyone or causing a riot. (NASB)

2. The result was that God was dishonored. It carries the sense He is not getting what He deserves. The “honorarium” is withheld.
3. He is also blasphemed. This is a transliterated word that is literally a *stupid rumor*. Stupid rumors are said about our God when we are hypocrites.
4. To apply this to us, I believe the church wastes a lot of its time by incessantly judging the outside, instead of judging inside.

1 Corinthians 5:9–13- ⁹I wrote you in my letter not to associate with immoral people; ¹⁰I did not at all mean with the immoral people of this world, or with the covetous and swindlers, or with idolaters; for then you would have to go out of the world. ¹¹But actually, I wrote to you not to associate with any so-called brother if he should be an immoral person, or covetous, or an idolater, or a reviler, or a drunkard, or a swindler—not even to eat with such a one. ¹²For what have I to do with judging outsiders? Do you not judge those who are within the church? ¹³But those who are outside, God judges. REMOVE THE WICKED MAN FROM AMONG YOURSELVES. (NASB)

5. Let’s do what is right and then the final point of this section will occur

C. Our hearts will judge ourselves, and indirectly, others.

Romans 2:27–29- ²⁷And will not he who is physically uncircumcised, if he keeps the Law, will he not judge you who though having the letter of the Law and circumcision are a transgressor of the Law? ²⁸For he is not a Jew who is one outwardly; neither is circumcision that which is outward in the flesh. ²⁹But he is a Jew who is one inwardly; and circumcision is that which is of the heart, by the Spirit, not by the letter; and his praise is not from men, but from God. (NASB)

1. Yes, the uncircumcised Gentile man's life will judge the circumcised man's when the Gentile believes in God, and follows God's ways.
2. Paul now introduces the new way. The way of the Spirit, what God has always wanted.
3. God has always wanted those who have a heart after His.

CONCLUSION

- A. The Jews had listened to the first chapter, and had seen the Gentiles error they had so judged and reviled over for centuries.
- B. Paul brings them to reality by showing 1) the Gentiles were not all lost, 2) the Jews are also sinners, 3) also have been hypocrites, and, (4) thus, were ironically judged by the faithful Gentile.
- C. Paul has leveled the field, and has humbled both groups.
- D. God is just, and has judged impartially, yielding the inescapable conclusion in the next chapter (which we are not directly covering at this lectureship).

Romans 3:21–23- ²¹But now apart from the Law the righteousness of God has been manifested, being witnessed by the Law and the Prophets, ²²even the righteousness of God through faith in Jesus Christ for all those who believe; for there is no distinction; ²³for all have sinned and fall short of the glory of God, (NASB)

Romans Chapter 4

By David Shearer



David N. Shearer was born in Kansas, raised and educated in Central Iowa. He preached his first Gospel sermon at 16, before graduating High School he began a nationally known business career which spanned over twenty-five years.

At twenty-five he was elected to public office. Shearer was one of the youngest ever elected at large in his area. His career led him to the national speaking arena, presenting to conventions, associations, and corporations from coast to coast. Along with being a published author, he has been actively involved in radio and television work.

Today Shearer is the minister of the Marshalltown church of Christ in Iowa. Brother Shearer fills the demands of preaching Gospel Meetings and lectureships as well as leading singing for many brotherhood meetings. His careers have taken him to fourteen states and to numerous congregations. Most of all, he loves teaching the Truth of God's Word.

Favorite verse: **Romans 1:15** *"So, as much as in me is, I am ready to preach the gospel to you also that are in Rome."*

He has a hobby and project of restoring a 1929 Model "A" Ford. His goal is to have it restored before he dies. At his current progress this goal may not be reached.

"Children of Abraham and Faith" Romans 4:16, 17

Introduction:

Children of Abraham and Faith - **Romans 4: 16, 17**

1. A one question test:

Is one justified by *faith* or *works*? This is a legitimate question in this day and age as some of our denominational friends see contradiction between the book of Romans and the book of James.

However, the two go hand in hand. In chapter **five** the question of justification is answered in the text for us, *"Being therefore justified by faith, we have peace with God through our Lord Jesus Christ;"* **Romans 5:1** (Scripture quotations "American Standard Version" unless otherwise noted.)

Yet, James shows us the necessity of putting faith into action. Showing us that the two cannot be separated from one another. *"Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works."* **James 2:18.**

It is so sad that many have clouded the truth of God's Word, without proper hermeneutics using the Bible to rationalize denominational or doctrinal need rather than simply seeking to find what God's Word teaches.

Often claiming the all one needs is faith, overlooking that Paul in both **Thessalonians** refers to the *"work of Faith."*

As Christians we must move forward to the *perfection of our faith*. See what James teaches; *"Was not Abraham our father justified by works, in that he offered up Isaac his son upon the altar? Thou seest that faith wrought with his works, and by works was faith made perfect ;and the scripture was fulfilled which saith, And Abraham believed God, and it was reckoned unto him for righteousness; and he was called the friend of God."* **James 2:21-23** Also, the *peace* that Paul speaks of in **Romans 5:1**.

2. Faith of our forefathers:

We all know what faith is as defined by the writer of Hebrews. *"Now faith is assurance of things hoped for, a conviction of things not seen."* **Hebrews 11:1**.

Wouldn't you have loved to have been there to see the miraculous signs and wonders performed by our Lord and the Apostles? *"For therein the elders had witness borne to them."* **Hebrews 11:2**. John explains his eyewitness, *"That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld, and our hands handled, concerning the Word of life"* **1 John 1:1**.

Hebrews 11 is that great example of those great in faith; Noah, Moses, Rahab, and yes including Abraham, *"By faith Abraham, when he was called, obeyed ..."* **Hebrews 11:8-10**

Just for fun let me ask you this question. In this assembly of the faithful here in **Hebrews 11**, who first is listed ...? It is found in **verse three**. ____ **Hebrews 11:3**.

Fred Augustus Fillmore was a member of the Lord's church and a song writer. He lived from 1856-1925 and wrote many hymns that we know today; "Sowing the Seed of the Kingdom," "In the Desert of Sorrow and Sin," and "I know that my Redeemer lives." I think that brother Fillmore understood what faith was.

3. Obedient faith:

All too often we dismiss and do not look at the salutations that we find in the New Testament and yet from them we can glean a wealth of insight and knowledge. I really like Paul's, especially the one that we find here in the Book of Romans. Let's take a moment and review this book opener and see its importance to Abraham and faith. We will see its applications for us today.

Romans 1:1-7

"1. *"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God,"*

Notice how he refers to himself, a servant of Jesus Christ. He then says that he was, called to be an apostle. Reference perhaps to the visions on the Road to Damascus and his conversion in Damascus. Separated unto the gospel of God. Devoting his life to service of teaching the Gospel.

2. *"which he promised afore through his prophets in the holy scriptures,"*

Promised afore, that is from the beginning. See how Paul mentions it in **Ephesians 1:5** *"having foreordained us unto adoption as sons through Jesus Christ unto himself, according to the*

good pleasure of his will," take a look at it from a faith point of view in **Ephesians 2:10** *"For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them."* This is especially important in that many take the verses that proceed this to preach faith only always forgetting to read the next verse. In this case **verse 10**.

3. *"concerning his Son, who was born of the seed of David according to the flesh,"*

Here Paul reveals his calling as he mentioned in verse one, the Gospel, and show that Christ was flesh in that he was born in the lineage of David. **Matthew 1**. Showing the plan that God had from the start, as promised in the scriptures.

4. *"who was declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead; even Jesus Christ our Lord,"*

Declared to be the Son of God with power. **Matthew 27: 45-54**. The account is given of what happened during the *resurrection*. The power being in the resurrection. Notice also, darkness over all the earth **vs. 45**, the veil of the temple rent from top to bottom **vs. 51**, tombs were opened saints were raised again **vs. 51**.

5. *"through whom we received grace and apostleship, unto obedience of faith among all the nations, for his name's sake;"*

Here is the crux and that which Abraham rested upon. His obedience of faith. Abraham put his faith into action. One might say that his faith had legs and worked.

James 2:21 *"Was not Abraham our father justified by works, in that he offered up Isaac his son upon the alter?"* Anyone can believe, just believe, and it will get them nowhere. I often ask the question to my faith only friends. "Will demons be in heaven? The answer is always no. Why not? I ask. They believe. **James 2:19**.

It should be pointed out that our faith is justified by; *"You see that by works a man is justified, and not only by faith."* **James 2:24**. Many of our religious friends wish that this verse was never found in the Bible, or much of the book of James.

6. *"among whom are ye also called to be Jesus Christ's:"*

If one uses this salutation, as found here in Romans, as a tool to seek and save the lost we see Paul giving an invitation: *"among whom are ye also called to be Jesus Christ's:"* All are called **Matthew 22:14** *"For many are called, but few chosen."*

7. *"To all that are in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father and the Lord Jesus Christ."*

In conclusion of this salutation the one who accepts the calling and is obedient in his faith receives the peace of knowing that they have salvation **Revelation 2:10 b**. *"A crown of life."*

Body:

I. Justified by Faith Romans 5:1

A) Abraham believed God. Romans 4:3; Genesis 15:6

Romans chapter four starts off asking a few statements and asking questions that we need to look at.

Question 1) *“What then shall we say that Abraham, our forefather, hath found according to the flesh?”* **Romans 4:1**

Here Paul is using ambiguity to introduce the frivolity of thinking that Abraham was justified by “Faith Only.”

What prompted these questions are really applicable for us today. In Paul’s day there was a movement among the Jewish Christians (the circumcised) saying that in order for one to be a follower of Christ you must first resort to the traditions and commands of the Law of Moses ... circumcision.

Today among our denominational friends they are often bound by traditions as well that have no basis in scripture; infant baptism, changing baptism in general, and worship, etc. **Matthew 15:9** *“But in vain do they worship me, Teaching as their doctrines the precepts of men.”*

While James spoke to the issue of justifying ones faith with action, Paul brings into perspective righteousness or the attitude of the heart of the individual.

We have to keep in mind that Abraham’s justification was long before he was circumcised. Keep this in mind, it is of utmost importance. Abraham was long before the Law of Moses came into existence. This eliminates the thought process of assuming Abraham was a lost individual in need of salvation, what we would call an alien sinner.

Chapter four refers to Abraham in **Genesis 15:6** *“And he believed in Jehovah; and he reckoned it to him for righteousness.”* He had already found a right relationship with God. Correlate with **Romans 4:4**. He was not lost, but obedient, faithful, and working. This is evident as one faithfully reads **Genesis** chapters **12** and **13** etc. all of which shows Abraham’s obedience prior to what Paul considers here in **Romans 4**.

So to use this chapter to prove “Faith Only” it would only be a stretch in taking things out of context. It is sort of a dangling participle...it may sort of sound right but it just doesn’t belong.

Statement 2) *“For if Abraham was justified by works, he had wherof to glory but not toward God.”* **Romans 4:2**

Paul is showing us that Abraham was not justified by the Law of Moses either. This would have been obvious to the Jew who knew the history of his forefathers. It is the modern day theologians who use this and other verses seeking to prove their preconceived point rather than seeking the truth of the Word.

Statement / Question 3) *“For what sayeth the Scripture? And Abraham believed God, and it was reckoned unto him for righteousness.”* **Romans 4:3**

A direct quotation from **Genesis 15:6**.

Statement 4) *“Now to him that worketh, the reward is not reckoned as of grace, but as of debt.”* **Romans 4:4**

The Apostle brings it down to the understanding of those to whom he was writing. If it was possible to keep the Law of Moses to the letter (it wasn't) one could boast and say that God owed them salvation. We know that this was impossible. That is why we have the better covenant in Christ.

It is now a law of attitude that the Christian lives under, a circumcision of the heart. **Romans 2:29.**

Statement 5) *“But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is reckoned for righteousness.”* **Romans 4:5**

Obedient faith! A justifying faith!

Paul quotes from **Psalms 32** in **Romans 4:7** "saying, Blessed are they whose iniquities are forgiven, and whose sins are covered."

The utmost is we are forgiven!

B) God's Plan from the beginning. Ephesians 2:10

Paul reveals to us again that God has certain things that He expects from man. This is part of His eternal plan that Paul mentioned in his opening salutation to Romans of which we looked at earlier.

Paul shows again here in Ephesians two that works alone do not save. The same can be said that faith alone does not save, but obedient faith. As you well know many false teachers try to use this passage to prove Faith only is all that is needed.

Here then is the grace applied; *"for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them."* **Ephesians 2:8-10**

False teachers often leave off **verse 10**. It is perhaps the most important verse in the text for it shows that God has certain things that we should do. How does He say it, "...that we should walk in them." Faith put into action!

A good point to remember when dealing with our denominational friends is to always check out the next verse.

C) True Conversion. Acts 3:19

From studying Abraham's life we see the type of individual God is looking for. One who is truly converted. "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19 KJV American Standard Version say "turn again."

Matthew 18:3 “...*Verily I say unto you, Except ye turn, and become as little children, ye shall in no wise enter into the kingdom of heaven.*” He is not telling us to be mind numb robots, but rather have the simple trusting faith as a child has with his parents.

Abraham had this unquestioning, willing, and wanting faith which we should emulate as Christians today.

II. “...that he might be the father of all them that believe, ...” Romans 4:11

A) What? The Gentiles, too.

It’s neat how the Apostle Paul ties everything up into a nice bundle that is easily understood by all.

He shows that just as Abraham was justified prior to the Law and prior to circumcision so are the Gentiles justified without reverting to Jewish rituals, customs, and traditions. Each is added to the Lord’s church upon their obedient faith.

The Law and circumcision had nothing to do with salvation!

B) The “seed”

“Now to Abraham were the promises spoken, and to his seed. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ.” Galatians 3:16.

It was through one line and one line only that salvation can be found both in the Old and New Testament. That is the seed that is ultimately Christ Jesus.

Galatians tells us that this promise made to Abraham was made four hundred thirty-nine years before the Law came into existence. This does not make the promise void. In fact, it was and is still in full force.

“What then is the law? It was added because of transgressions, till the seed should come to whom the promise hath been made; and it was ordained through angels by the hand of a mediator.” Galatians 3:19 Sin!

The Law of Moses shows what sin is. Paul elaborated on this as he sites his own life **Romans 7:7** “... *Howbeit, I had not known sin, except through the law: for I had not known coveting, except the law had said, Thou shalt not covet:*” It was given until Christ should come and take its place.

C) Heirs according to promise. Galatians 3:27-29

“For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male and female; for ye all are one man in Christ Jesus. And if ye are Christ’s, then are ye Abraham’s seed, heirs according to promise.”

Now, we see how Abraham is the father of all that believe. That includes you and me.

III. “...walk in the steps of faith...” Romans 4:12

A) Active faith = obedience

"and the father of circumcision to them who not only are of the circumcision, but who also walk in the steps of that faith of our father Abraham which he had in uncircumcision." **Romans 4:12**. These are those who have an obedient faith just like Abraham.

I like the way James Burton Coffman's commentary on Romans comments on this verse. *There are discernible three things in the steps of Abraham's faith, these being: (1) leave something, (2) enter something, and (3) become something. The same essential steps of that faith must be followed today by those who would be saved.*

B) Romans 4:13 "...the promise...through the righteousness of faith."

"for not through the law was the promise to Abraham or to his seed that he should be heir of the world, but through the righteousness of faith." **Romans 4:13**

We are about to have a new twist on things. Before now in this chapter we have looked at how things were *reckoned for righteousness* with Abraham. Abraham did everything that God requested of him. He was obedient, therefore things added up, or reckoned for faith.

We have used the word reckoned several times so far. To make sure we have a proper understanding let's interject a quick definition of "Reckoned" = counted to, calculated, believed, think, figure, logical conclusion.

He speaks now of *"the promise."* With this promise comes all spiritual blessings and only through Jesus Christ. Here is where grace comes into the picture. We do not need to be strapped under a Law that we cannot keep. We are Abraham's seed and can be justified like him without circumcision as he was before the Law of Moses.

Because of God's grace all those redeemed under both covenants see the benefits of salvation. For us today all baptized believers who have a righteousness in faith...obedient active faith.

IV. Grace. Romans 4:16, 17**A) According to Grace. Romans 4:16**

"For this cause it is of faith, that it may be according to grace; to the end that the promise may be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all" **Romans 4:16**

Grace, what a wonderful attribute of God's love towards you and me. We who live and breathe here on earth are undeserving of what God is freely and willingly giving to us. However, we must accept the terms and conditions to enter in.

"According to grace" is the key. God does not owe salvation to anyone. Especially because of our lack of perfection and sin in our lives. Yet, there is grace, the blood of Christ that covers us. As long as we try, as long as we strive, that grace covers us. **1 John 1:7**.

To all the seed, not just to those of the Law = open to all who have the faith that Abraham possessed. How did Paul say it in **Romans 1:16** *“to the Jew first and also the Greek.”*

Faith is an ongoing process as is justification. It is not just a onetime thing and you’re good to go.

“(as it is written, A father of many nations have I made thee) before him whom he believed, even God, who giveth life to the dead, and calleth the things that are not, as though they were.” **Romans 4:17**

“*Fathered of many nations*” includes all believers worldwide who have conformed to the doctrine set forth in the New Testament. One interesting factor is the phrase “*calleth the things that are not, as though they were.*” When the promise was made Issac had not been conceived yet. **Genesis 17:5.**

V. Paul’s application, Conclusion. Romans 4:23-25

A) Paul’s application

“23 Now it was not written for his sake alone, that it was reckoned unto him; 24 but for our sake also, unto whom it shall be reckoned, who believe on him that raised Jesus our Lord from the dead, 25 who was delivered up for our trespasses, and was raised for our justification.” **Romans 4:23-25.**

As we saw earlier, “*By faith we understand that the worlds have been framed by the word of God...*” **Hebrews 11:3.** Hebrews correlates to Romans 4:24. It will be reckoned to us, “*who believe on him that raised Jesus our Lord from the dead,*”

God offers justification to us!

B) Conclusion: Results of Justification from Romans chapter four

“Righteousness”- **Romans 4:5**

A true total commitment unwavering to do what is right. Righteousness

“Forgiven” - **Romans 4:7**

A found peace with God knowing one is forgiven.

Romans Chapter 5

By Matt Glawe



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ROMANS 5 – RESULTS OF JUSTIFICATION BY FAITH

Introduction

Justification is the subject of Romans 5. The term *justify* means “to make righteous,” or “to establish as right” (Kittel 211). It means that God counts the faithful as righteous and that their sin is not taken into account (see Rom. 4:7-8).

When we stand before the throne of the Supreme Judge on that day, all who are in Christ will be justified. Not just forgiven, as if our sins are read and then the Lord decides not pronounce the penalty; but justified, as if we did not commit those sins in the first place. The Lord says “For I will be merciful to their iniquities, And their sins will I remember no more” (Heb. 8:12).

Through Christ, all of our sin is as if it never happened. This is a blessing too great for words. Verses 1-11 identify seven blessings that are a result of justification. In 12-21, Paul uses Adam and Christ as a comparison to articulate the concept of justification.

I. The Supreme Blessings of Justification by Faith (Rom. 5:1-11)

A. Peace with God (1)

1. When we first sinned, we ruptured our relationship with God (**Isa. 59:2; Rom. 3:23**).
2. Christ repairs the damage and bridges that separation (**Col. 1:13-14; 19-23**).

B. Access to the Grace of God (2a)

1. Christ is our access to God (**John 10:9**).
2. God manifested His grace in the incarnation of Christ (**Titus 2:11-14**).

C. Hope of the Glory of God (2b) – confident expectation of what awaits the Christian.

D. Tribulations (3-4) – why are tribulations a blessing?

1. They give us perseverance and proven character.
2. They make our faith complete (**James 1:2-4**).

E. Assurance that Hope doesn't disappoint (5)

1. Hope does not disappoint because God keeps His promises!

2. The Old Testament is proof that God keeps His promises (**Rom. 15:4**). For example:
 - a. God promised the Savior to Abraham's seed (**Gen. 12:1-3; 22:18**).
 - b. God has fulfilled that promise in Christ (**Gal. 3:8, 16, 26-29**).
3. The Holy Spirit is our seal/pledge/promise (**Eph. 1:13-14**).
- F. Saved from the wrath of God by Christ's death (6-9)
 1. Sin put us in a helpless state. The only way out of it was the perfect sacrifice of Christ at Calvary because that's the only thing that would satisfy God's wrath toward sin.
 2. This is why Christ is called our "propitiation" (see **Rom. 3:25; 2 John 2:1-2**), meaning he appeased God's wrath for our sin.
- G. Reconciliation (10) – Justification reunites sin-separated mankind to God (**Col. 1:21-22**).
- H. We can rejoice because of all God has done for us (**11**; cf. **Phil. 4:4; 1 Thess. 5:16**).

As Paul continues his discussion of the blessings children of God enjoy because they are justified by faith, he contrasts the two most prominent men in all of history – Adam and Christ. In 12-21 he tells how sin and death entered the world and how Jesus Christ, by His death, more than offsets the sin and death brought about by Adam.

II. The Supreme Illustration of Justification By Faith (**Rom. 5:12-21**)

- A. Why the Adam/Christ comparison? – Paul summarizes and concludes the argument developed in the first five chapters.
 1. He has shown the universal sinfulness of all mankind and concluded that none are righteous (**1-3:20**).
 2. He has shown, however, that sinful man may be counted righteous through Jesus Christ (**3:21-31**).
 3. He has demonstrated from Scripture that this righteousness, being by faith, does not nullify the law, it confirms it. Abraham's case is proof (**4:1-25**).
 4. He has affirmed that, through Christ, we can be freed from the hopelessness of sin and the wrath of God through justification by faith in Him.
 5. "Therefore," Adam and Christ are compared. Adam is the pattern (*tupos*) of Christ (Deason 144).
 - a. Through Adam, the human race died.
 - b. Through Christ, the human race is made alive and restored to their proper place in God's order of things.
- B. Sin and Death entered the World through Adam (**12**).
 1. Adam's (not anyone else's) sin:
 - a. Introduced sin into world
 - b. Introduced spiritual death
 - c. Introduced physical death
 - d. Lost Eden for all men
 - e. Lost the Tree of Life
 - f. Brought on the curse
 - g. Imposed "sweat" and "pain"

- h. Adam sinned in an innocent world
- 2. Death through sin:
 - a. Physical aspect of death: Adam lost his right to the Tree of Life and was cast from the garden, thus, because of Adam's sin, all who come after him physically die.
 - b. Spiritual aspect of death: This is Paul's main emphasis – the spiritual relationship to God. Sin = spiritual separation from God, i.e., death
 - 1) **Isaiah 59:1-2**
 - 2) **Ezekiel 18:4, 20**
- C. Justification was brought to the world through Christ (**13**).
 - 1. Paul says that sin characterized those who lived even before the Law of Moses was given. Since "sin is not imputed where there is no law," the implication is unavoidable that those from Adam to Moses were accountable to some God-given law system (i.e., what we generally call, for lack of a better term, "Patriarchal" law).
 - 2. It also follows that men are sinners only to the extent that they transgress the law system under which they live (a point Paul made previously several times: Rom. 2:12-16; 3:19; 4:15). Thus, those living under Patriarchal law (which continued for Gentiles until the cross), were accountable only to it.
 - 3. Likewise, the Jews who lived between Sinai and Calvary were accountable only to the Law of Moses. This law made men more aware of sin (Rom. 5:20).
 - 4. Since the law of Christ is universal (Matt. 28:19-20; Mark 16:15-16; et.al.) and went into effect upon the death of Christ (Matt. 26:28; Rom. 7:1-4; Heb. 9:15-17; 10:9-10; et al.), all who have lived since the death of Christ will be held accountable to the law of Christ on The Judgment Day (John 12:48) (sub-pts. 1-4: McClish 61).
 - 5. There is another possible implication with the phrase "sin is not imputed where there is no law."
 - a. **Rom. 6:14** tells us that we're not under law (meaning "a law system") but under grace. It's not that we're *without* law, because sin exists and is a transgression of law – **1 John 3:4**.
 - b. **Rom. 8:1-2** tells us that "there is no condemnation for those who are in Christ... the law of the Spirit of life in Christ Jesus has set you free from the law of sin and death." The "law" that we're under as Christians sets us free from the kind of law that condemns us! Therefore...
 - c. **Rom. 4:7-8** – Our sins are not taken into account (cf. **Heb. 8:12**).
 - d. **This is what it means to be justified!** Sin is not counted against us because Christ nailed it all to the cross (**Col. 2:13-14; Rom. 3:24-25**).
 - 6. This isn't once saved always saved. People can fall from grace if they choose to do so. This can happen in two ways:
 - a. Seeking justification by law (**Gal. 5:4**).
 - b. Making a conscious decision to turn away from grace and willfully sin. (contrast **1 John 1:7** with **2 Pet. 2:20**)

7. Because of Christ, God does not take our sin into account (Rom. 4:7-8). This is the heart of the concept of justification. If we're faithful Christians, we are treated as if we are not under a law system. If we fall away from the faith, we'll be judged accordingly (**Heb. 6:4-6**).

In vs. 14, Paul begins his illustration contrasting Adam and Christ.

D. Adam, a type of Christ (**14**)

Comparisons:

- | | |
|----------------------------|------------------------------------|
| 1. Creature of God | 1. Son of God |
| 2. Head of physical family | 2. Head of spiritual family |
| 3. Slept unnatural sleep | 3. Slept unnatural sleep (death) |
| 4. Side was opened | 4. Side was opened |
| 5. Thus obtained a bride | 5. Thus obtained a bride |
| 6. Law of propagation | 6. Law of propagation (Rom. 7:1-4) |
| 7. Tempted by Satan | 7. Tempted by Satan |

Contrasts:

- | | |
|------------------------------------|-------------------------------------|
| 8. Was overcome by Satan | 8. Was victor over Satan |
| 9. Physical death was brought in | 9. Assures resurrection |
| 10. Sin was brought in | 10. Remission is made possible |
| 11. Spiritual death was brought in | 11. Spiritual life is made possible |
- (McClish 61)

E. Paul says it this way (15-21):

- | | |
|---------------------------|--------------------------------|
| 1. 15 Adam | Christ |
| Sin | Grace |
| Many died | Many received gift |
| 2. 16 Sin (out of Eden) | Many trespasses (out of death) |
| Judgment | Gift |
| Condemnation | Justification |
| 3. 17 Adam | Jesus Christ |
| Trespass | Grace/gift |
| Death reigns | Reign in life |
| 4. 18 One Trespass | One act of righteousness |
| Condemnation of all | Justification for all |
| Death | Life for all men |
| 5. 19 Adam's disobedience | Christ's obedience |
| Many made sinners | Many made righteous |
| 6. 21 Sin | Grace |
| Reigned in death | Reigned in Righteousness |
| No life | Eternal Life |

- F. Answering the original sin argument from this text: If the left side is by imputation (we're born that way, without doing anything), the implication is that the right side would also have to be by imputation – i.e. universalism – everyone is saved.

- G. “Paul reminds us (Rom. 5:20b) of one of the great truths about the grace of God: His grace is far more effective in forgiving sin than the power that sin has in condemning man. God's grace can forgive any man, no matter how great a sinner he may be, if he will only respond appropriately. Of the Christ Paul wrote to the Ephesian saints, ‘In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace,’ Eph. 1:7” (McClish 63).

Conclusion

“Rom. 5:21 -- Paul's statement that ‘... as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord,’ is a most fitting conclusion to and summary of the discussion of the blessings of justification. Paul emphasizes that, because of Adam, sin had hold of and led mankind to death, but God's grace can take hold of and lead men to eternal life. This verse (as does the entire chapter), makes it clear that our justification has been made possible through ‘Jesus Christ our Lord’” (63).

So what's the point of all of this? If you've obeyed the gospel and are walking with Christ, you are justified! Your sin is more than forgiven; it's not taken into account with God. It's as if it never happened. When the faithful appear before the judgment seat, there will be no charges read and a decision made to forgive. The charges won't even be there! Take comfort in that great blessing! Have confidence in that great blessing! If you've not obeyed the gospel of Christ, don't delay! Do it as soon as you possibly can.

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Romans Chapter 6

By Corey Sawyers



Corey Sawyers began preaching at the age of 15, filling in at various congregations throughout Northwest Tennessee, and in his own home congregation, the Liberty church of Christ. For 10 years he served as the preacher at the Macedonia church of Christ all the while working full-time in the monument business. Deciding he wanted to serve God on a full-time basis, he and his family moved to Colorado to attend the Bear Valley Bible

Institute. Corey graduated in December, 2014. Before he completed his training, the school offered him the opportunity to stay and work with the Bible Institute. He now works with Bear Valley as a Recruiter and Fund-raiser, with plans to teach part-time beginning in the fall. He loves to preach and teach whenever and where ever he can. Corey and his bride of almost 19 years, Melody, have three sons: Garrett, Gordon, and Gannon. They have owned Belgian horses for several years and love to plow with them and go on wagon rides. The whole family enjoys cooking, grilling and extending hospitality. They love to spend time together hunting, fishing, camping, cheering for the Tennessee Volunteers, and watching The Andy Griffith Show.

Romans 6: The Consequences of Sin

Cherie is one of my heroes. When she was a young lady of 14, she made a decision to get in her parents car, and try to teach herself to drive. While trying to get out of the driveway, she wrecked the vehicle. Cherie had severe injuries to her leg, which ultimately led to it being amputated just below the knee. She does not talk about it a lot, but she has shared her feelings of the hours and days after that amputation. She speaks of how she lay in bed upset and distraught. She thought her world was over. She thought no young man would want to marry her. She thought she would never have a “normal” life.

One day, an older man from her hometown came to visit her. He was nearly a senior citizen at that point, yet he still had something in common with this teenage girl. He sat on the edge of her bed, reached down and removed his leg from the prosthesis he wore. He swung what was left of his leg up on the bed. From his knee down his leg was gone, also the result of an automobile accident. He then talked to her. He did not talk about hospitals, accidents, nor surgeries. He just talked. After about an hour of visiting with one another, he twirled around, strapped on his prosthetic leg and left.

That one visit helped Cherie understand an important lesson. Nothing could “fix” her leg. She could not go back and undo what had been done. But, she did have a choice on how she dealt with her leg and her life. Cherie found a new determination to learn to walk. You would

never know she has a prosthetic when you see her walk across a room today. She went on with her high school days, just like any other teenage girl. She met a young man, Mike, and they fell in love. They married in 1972, and were blessed with two boys. They have lived “happily ever after.”

Just as Cherie had to decide how she would deal with the consequences of her wreck, we must all make that same determination regarding the consequences of sin. Up to Romans 6, God-inspired Paul has shown sin is something that has plagued all mankind. In chapter one, he shows the Gentile had sinned. In chapter two he shows the Jew had sinned. In chapter three he summarizes and shows that “all have sinned and fall short of the glory of God” (Romans 3:23, NASB). In chapters four and five he then shows a futile way of trying to deal with sin. Keeping the old law perfectly was not only impossible for mortal man, but also put one’s confidence and trust in self, rather than the Lord. Therefore, he ends chapter five by emphasizing our need to rely on the grace of God; grace that is powerful and encompassing enough to handle all sin. However, even a reliance on grace could be taken too far. One has to find the balance between obedience and grace in order to deal with the consequences of sin.

Since we have all sinned, we all have to bear the consequences of sin (these two consequences will be identified shortly). The Roman Christians had made their choice, but were in need of reminders as to what decision they had made, the importance of it, and why they should stick to their decision. Romans six deals with two of the primary results of sin entering this world and into our lives individually. Paul reminds them of what they had done to deal with sin, stand before God justified, and begin the process of sanctification to grow closer to the Lord. In the process we see these two consequences put before the readers’ eyes as a strong reminder not to fall back into sin.

When God created man and woman and placed them in the Garden of Eden, there were two things they did not have to worry about facing. Sin’s arrival that ensured every man and woman would have to concern themselves with, and make a decision in regard to, two consequences of sin. In this lesson we will look briefly at how this chapter is broken down and at those two consequences of sin. We will examine how to deal with them and why we should deal with them in that way. God has given us the choice. Sin has consequences. How we choose to deal with the consequences of sin is up to us.

We must begin with a breakdown of chapter six. The most common word in the chapter is sin (*hamartono*), used seventeen times. The chapter begins with *tis oun* in the Greek. These words mean “what” and “then.” He pairs the two words together to indicate “that he is dealing

with another argument or objection” (Petrillo 20). Paul has used the same pattern in Romans 3:1, 9 and 4:1. He will do so again in 6:15. Thus, we can begin by dividing the chapter in two segments: verses 1-14, and verses 15-23. In the first section the dominant word is death. Two Greek words, *thnesko* (twelve times) and *nekros* (four times), are used a combined 16 times talking about death. Only two other times (verses 21 and 23) is death mentioned. Meanwhile, in the second section, the word for slave (*doulos*) is used eight of its nine times (verse 6 is the other occurrence). These three words are the most common words used in the chapter. The effects of sin are death and slavery.

The first consequence of sin Paul deals with is death. In the Garden of Eden, Adam and Eve did not have to face death. Physically speaking, they had life in that they had access to the Tree of Life. Spiritually speaking, they had eternal life, that is, knowing God (John 17:1-3). They had a right relationship with God. God walked with Adam and Eve, and He talked with them (Genesis 1:28ff). Death was not something with which they had to be concerned. That changed when they sinned. Physical death was a reality (Genesis 2:17; 3:19). No longer did man have access to the Tree of Life (Genesis 3:22-24). His relationship with the Lord had been separated by his own sin (Isaiah 59:1-2). Death was now something man had to face.

In Romans six, the first half of the chapter deals with this consequence. He begins with an introduction in the form of a question (verse 1). Chapter five ended with Paul teaching grace was the way God dealt with sin, a fact he will remind them of at the end of the two points in this chapter. Some had evidently thought this grace gave them a license to sin. Paul asks if that seemed to be the answer to them. He answers his own question with an emphatic “May it never be!” (verse 2). He seems horrified they would even think such a thing (Price 119).

Paul then shows why one should never sin in order to gain more grace (Romans 6:2b-3). They had already been baptized into Jesus’s death. They had made a choice. You see, a consequence of sin was death. But, Jesus paid that price in giving His life on the cross. Since the Garden of Eden, man has had to face death. Since the cross, mankind has had a choice on how to deal with that consequence. One could choose to die in sin, or, he or she could decide to be united with Christ in baptism and be a part of His death. Quite simply, “baptism stands between the alien sinner and every blessing found in union with the savior” (Allen 65).

These Roman Christians had already made that choice. They chose to deal with sin’s consequence of death by “being baptized into His death.” What that choice meant for them is seen in verse four. In the process, he shows us the importance and beauty of baptism. The word “must of necessity be translated immerse” (Lard 198). Yet, even without a knowledge of Greek,

the “burial” describes it in such a way that will only allow for immersion. We also see just how essential it is. They had been united with Christ through baptism into His death. After Jesus’s death, He was buried in a tomb. In like manner, they were buried in the watery grave. On the third day Jesus came out of the grave, no longer dead, but alive. Likewise, they were brought out of baptism’s grave to live a new life.

Death was a consequence of sin with which they had to deal, just as we must also. One can choose spiritual and eternal death in sin, or he or she can choose to be a part of Jesus’s death through obedience in baptism. These Roman Christians had made the latter their decision. So, Paul logically builds a case as to why they should be through with a life of sin. Through the text he lists four reasons why we should choose to deal with the consequence of death with Jesus, rather than with our own spiritual death. These four reasons are seen with the use of the Greek word *gar*, which means “for.”

Reason number one they should be done with a life of sin is because the old life of sin has been destroyed (verses 5-6). When they were baptized into Jesus’s death, their old self, or former way of life, was put to death. It is done; finished (Petrillo 21). So, why would you go back to that lifestyle? Yet, isn’t that what we do? We try to hang on to that one sin, that one bad habit, or that one friend that will negatively influence us. We may try to justify it by saying, “Well, I am so much better now. That is really the only thing I am doing wrong. It’s just one thing.” But, when we were baptized that old life was crucified. It is dead! How are we going to hang on to anything sinful from our past? You can choose to deal with death by spiritual death or dying to your old lifestyle of sin. Which will you choose?

Reason number two they should be done with a life of sin is because they were justified to live (verses 7-9). The word “freed” is actually the Greek word which means “justified.” It is the same root word translated “righteous” throughout this chapter. At the point they died to sin they were justified. All that sin was taken a way, “Just-as-if-I’d” never sinned (Perkins 89-90). That was a one time event at baptism. Their choosing to deal with death in that way made them justified to live a life for God. Alright, so that old life is gone and you are living a new life. Is it new? Can people tell a difference in the way you talk? The way you dress? Your priorities? Is there something different about you at all? We are to be living a new life - one different than the old - and that difference should be seen. You can choose to deal with death by living for self and Satan, or by living for Christ. Which will you choose?

Reason number three they should be done with a life of sin is because they had died to sin (verses 10-13). That is, since they had put to death that lifestyle of sin, how could they live that

sinful life again? Now they were to live for God. Sin was no longer their master, God was, in Christ Jesus. Their “mortal” body is mentioned. The word “mortal” is the word for dead. How can sin reign if that part of your life is dead? So, look at yourself as dead to sin. When Satan’s temptations come, say, “I am dead to that.” By the way, we often blame Satan, saying, “The devil made me do it.” We have to recognize it could be all me (James 1)¹, and Satan is sitting back enjoying the show. Recognize either way, it is sin and we no longer serve sin. Don’t use Romans 3:23 as a crutch. You can choose to deal with death by being a tool or “weapon” of sin and Satan, or by presenting the members of your body as tools or “weapons” for Christ (Price 133). Which will you choose?

Reason number four they should be done with a life of sin is because they were given life by being freed from sin (verse 14). There are actually two “for’s” in this verse, but only one thought. Sin was no longer their master. It had been put to death, otherwise, sin will only cause death. He or she might sin occasionally, but sin was no longer in control. All of this began with their desire to have more grace. So, he gives them great hope by reminding them they had been given grace not to live under a system that could not save. They had been given grace - a gift that allowed them to defeat sin and its consequence of death (McGarvey and Pendleton 345-6). Yet, how often does one try to shift the blame. “It is too hard.” “I cannot do it.” “I cannot give that up.” Yet, one makes the decision to whom he is going to give the members of his body. Don’t let sin be the master! You can choose to deal with death by allowing sin to control you or by living for Christ. Which will you choose?

The second consequence of sin Paul deals with is slavery. In the Garden of Eden, Adam and Eve did not have to face slavery. Physically speaking, they had dominion over everything in creation, and no real obstacles against them. Spiritually speaking, they had only two rules God gave them: they were to cultivate and keep the garden, and they were not to eat of the tree of knowledge (Genesis 2:15-17). Other than those two things, it seems, they were free to do as they pleased². Slavery and freedom were not something with which they had to be concerned. That changed when they sinned. Submission was required (Genesis 3:16). Physical obstacles were numerous (Genesis 3:17-19). Spiritually speaking, the man and the woman were now slaves to iniquity, exactly the same point Jesus makes in John 8:34. Slavery was now something man had to face.

¹ James reminds us, “each one is tempted when he is carried away and enticed by his own lust. Then when lust has conceived, it gives birth to sin; and when sin is accomplished, it brings forth death.” (1:14-16).

²Of course, they were also told to be fruitful and multiply in Genesis 1:28. However, regarding their daily duties and restrictions, these were the only two we are aware of.

The second half of Romans six is constructed almost identically to the first half. In the second section, Paul deals with the consequence of slavery. He begins with an introduction in the form of a question (verse 15) just as he did in verse one. He had ended the first point telling them they were not under law. Some might get the notion this also could give them a license to sin, since they were under grace and not law (verse 15a). Paul asks if that seemed to be the answer to them. He answers his own question with an emphatic “May it never be!” (verse 15b). This is the same “strong, negative response” as he gave in verse two (Dunkin 152).

In the sixteenth verse, just as he did in verses two and three, Paul shows why they should never increase in sin since they were under grace and not law. As Petrillo writes, “The fact is, our allegiance is apparent by noting whom you obey. The fact is, everyone has a master (thus everyone is a slave)” (22). You see, a consequence of sin was slavery. However, because of Jesus, they had a choice as to whom they would be a slave, determined by whom they obeyed. Since the cross, mankind has had a choice on how to deal with that second consequence of sin - slavery. One could choose to be a slave to sin (which would put him right back unto death), or, he or she could decide to be a slave of obedience (which would bring about righteousness, or justification).

These Roman Christians had already made that choice. They chose to deal with sin’s consequence of slavery by “being obedient from the heart to that form of teaching to which (they) were committed.” “Form” is the Greek word for “pattern,” and that pattern is seen in verses three through six - a pattern of obedience through baptism. It was a pattern that all Christians followed. What that choice meant for them is seen (verses 17-19a). Along the way he shows us the necessity of obedience. “Obedience is not a mere external form, but an inward and spiritual submission to God” (Deason 174). They had been “freed” from sin. The word used means the opposite of slavery. In Romans it is used to show that the Christian is free from sin (6:18-23), the Law (7:3f; 8:2), and death (6:21; 8:21) (Braun 487, 496). Interestingly, he says they have been taken out of slavery in order to become slaves of righteousness. Again, slavery must be dealt with. The choice was theirs, as to how to deal with it. That is why he is speaking in “human terms,” so they would easily understand.

Slavery was a consequence of sin with which they had to deal, just as we must also. One can choose slavery to sin or slavery to righteousness. These Roman Christians had made the latter their decision. So, just as he did in the first segment, Paul logically builds a case as to why they should be through with a life of sin. In the process he shows us four reasons why we should choose to deal with the consequence of slavery with Jesus, rather than with our own spiritual

slavery to sin. As in the first half of the chapter, these four reasons are seen with the use of the Greek word *gar*, our English word “for.”

Reason number one they should be done with a life of sin is because there are only two choices and two results when it comes to slavery (verse 19b). They could be a slave to sin and lawlessness, but the only thing that would result in is more lawlessness. So instead, he tells them to be slaves to righteousness or justification. This would result in sanctification. Sanctification is drawing closer to God and being what He wants us to be. That can only happen after justification. We should know the things God wants us to do. We are presenting ourselves to God and saying, “Here I am. Use me.” We sing a song, “Take my life and let it be, consecrated Lord to thee.”³ Do we mean that? You can choose to deal with slavery through lawlessness and gain more lawlessness or through righteousness and gain sanctification. Which will you choose?

Reason number two they should be done with a life of sin is because there was no benefit to living that type of life (verses 20-21a). Man can only serve one master (Matthew 6:24). “If ye rendered no double-minded, divided service to sin in the days of your unregeneracy, surely you ought now to render a whole-souled, single-minded service to righteousness in these your regenerate days” (McGarvey and Pendleton 348). When they were in slavery to sin they were not expected to be justified nor righteous. But, Paul asks, “What benefit was there to living that life? The obvious answer is, “None!” When one are tempted to sin, it looks exciting and pleasurable. Before one yields to that temptation, he needs to remember his life before baptism and say, “What a waste of time, talent, energy, etc.” What good was it? None. What was the benefit of that lifestyle? They are ashamed of it now: the things they did, the people they hung out with, etc. The reason is because they were heading down a path to slavery! You can choose to deal with slavery by living a life of no benefit, or one of great benefit. Which will you choose?

Reason number three they should be done with a life of sin is because there are great benefits with God (verses 21b-22). All slavery to sin had to offer was death, and he had already discussed the need to reject that in the first fourteen verses of this chapter. Slavery to righteousness is slavery to God. To be freed from sin is to be forgiven by Him (Lard 217). With God, the benefits are sanctification and eternal life. In other words, drawing closer to Him and being in a right relationship with Him. One has switched masters from Satan to God.

Everyone can look back on his pre-Christian days and say there was no benefit. Baptism is when one becomes saved, when one is clothed with Christ. At that point he is justified and God treats one as such. The goal, now that he is buried with Christ and raised with Him, is to

³ “Take My Life, And Let It Be.” Words by Frances R. Harvel, 1874.

become more like Him. Justification is the transfer from being lost to being saved. Sanctification is the journey from justification to Christ. So that chain to sin was severed and he or she became a slave to God when that believer was baptized. That is when he was justified. That is when he was free to grow; to spread his wings and become more Christ-like. That is sanctification. Is that what has been happening? Have you been simply sitting in the pew since you were baptized? Or, have you been taking advantage of the benefit of being a child of God by serving Him and growing closer to Him? You can choose to deal with slavery by living a life of no benefit or a life with great benefits. Which will you choose?

Reason number four they should be done with a life of sin is because they were given life by being freed from sin (verse 23). This is the same reason with which he concluded the first section in verse fourteen. The servant of sin deserves death. But eternal life, a proper relationship with God, is there for the taking if one serves Him. Salvation is a free gift to those who are in Christ and to be in Christ one must be baptized into Him. Thus, it is a free gift, but it must be accepted (Price 143). “Free gift” is the same exact word translated “grace” throughout this chapter. But look again at the very last words. “Our Lord” means He is our Master! If He does not expect anything from us, He is not really a Lord. We are following His directives because He is our Lord (Matthew 7:21). The gift of eternal life is in Christ Jesus our Lord. You can choose to deal with slavery by serving sin to death or by serving a gracious Lord and having life. Which will you choose?

The consequences of sin are death and slavery. However, by God’s grace, He gave us the opportunity to choose how we will deal with death and slavery. It is interesting that Paul began this chapter talking about their false ideas of how to get more grace through sin. He has proven, though, that sin brings the opposite of grace. The consequences of sin are death and slavery. Grace brings freedom from sin (verse 14) and life (verse 23).

The choice is ours. But it is one that we must make. We make it when when we choose to be baptized or not to be baptized. But do not just go to this beautiful chapter to talk about baptism. This choice of how we deal with the consequences of sin is one we make daily. Will we, as Christians, choose to serve God or sin? Will we choose life or death? We must stick to our choice of dealing with death through Jesus and dealing with slavery as slaves to righteousness. That is what Romans six is all about - how to overcome these consequences of sin and how to draw closer to God through the process of sanctification.

So what do I do? I must put on Christ in baptism. Then, that point of obedience should be, must be, the defining moment of my life. Look at your life honestly. Do a spiritual inventory.

Are you closer to God now than you were when you were baptized? Are you continuing to do what you did before? Do you talk the same? Do you dress the same? Is your attitude toward sin the same? We must choose to deal with sin by getting it out of our lives. We must choose to deal with the consequences of sin by shifting our life away from self and towards God - away from sin and towards righteousness - away from the world and toward Heaven - away from the physical and toward the spiritual.

Cherie learned that she could not escape making a choice. She could, however, choose to deal with her situation in the best way she could. I am thankful she did, because I am one of the two sons of Cherie Sawyers. She is one of my heroes for the choice she made. We can be a hero of the faith. We cannot escape dealing with death and slavery. They are the consequences of sin. We can choose to deal with them in the best possible way - through Christ - because of God's grace. How will you choose to deal with the consequences of sin?

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Outline

Introduction:

- I. A breakdown of the chapter exegetically.
- II. A consequence of sin: Death (6:1-14)
 - A. Intro (6:1-2a).
 - B. Questioning to make them think (6:2b-3).
 - C. What what they have chosen means for them (6:4).
 - D. Paul's logic as to why they should be done with sin (6:5-14).
 - 1. Their old life of sin has been destroyed (6:5-6).
 - 2. They had been justified to live (6:7-9).
 - 3. They had died to sin (6:10-13).
 - 4. They had been given life and freed from sin (6:14).
- III. A consequence of sin: Slavery (6:15-23).
 - A. Intro (6:15).
 - B. Questioning to make them think (6:16).
 - C. What what they have chosen means for them (6:17-19a).
 - D. Paul's logic as to why they should be done with sin (6:19b-23) .
 - 1. They had only 2 choices, which would yield only 2 results (6:19b).
 - 2. They had no benefit in sin (6:20-21a).
 - 3. They had great benefits with God (6:21b-22).
 - 4. They had been given life and freed from sin (6:23).

Conclusion.

Romans Chapter 7

By Chris Shofner



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Romans Chapter 7

Have you ever looked at a friend eating a triple bacon cheeseburger and said, “don’t you know that’s not good for you?” Of course, most likely everyone knows that a triple bacon cheeseburger is not a healthy eating choice. The phrase implies that you believe that they are already aware of this information. Paul begins Romans 7 in similar fashion.

I. Freedom From Law – (Romans 7:1-6)

Romans 7:1 (NASB95) - *Or do you not know, brethren (for I am speaking to those who know the law), that the law has jurisdiction over a person as long as he lives?*

A. Paul says, “Or do you not know?”

1. He uses this phrase 14 times in his writings.
 - a. It implies that the readers do know.⁴

B. What is it that they should already know?

1. It is generally agreed upon that here Paul looks back to 6:14.⁵

Romans 6:14 (NASB95) - *For sin shall not be master over you, for you are not under law but under grace.* – “or do you not know...”

C. Paul then refers to the Christians at Rome as “brethren.”

1. He has not used this term since 1:3.
2. This may express his affection for the Christians at Rome.⁶
3. When compared to the other seven instances of the term it does seem to mark some special concern.⁷

⁴ Morris, Leon. *The Epistle to the Romans*. Grand Rapids, MI: Eerdmans. 1984. Print. The Pillar New Testament Commentary. 270

⁵ Cranfield, C. E. *The Epistle to the Romans*. Vol. 1. Edinburgh: T. & T. Clark LTD, 1987. Print. 332

⁶ Morris, Leon. *The Epistle to the Romans*. Grand Rapids, MI: Eerdmans. 1984. Print. The Pillar New Testament Commentary. 270

⁷ Lenski, R. C. *The Interpretation of St. Paul’s Epistle to the Romans*. Minneapolis, MN: Augsburg

- D. Paul makes his first of 27 references to “law” in chapter 7.
1. Exactly which “law” Paul is referring to in 7:1 is of much debate.
 - a. Some contend it is law in general, some say Roman law, while others Mosaic law.⁸
 - b. No matter which “law” Paul is referring to here the main idea is still that this is an elementary principle for the readers of this text and they will understand that law never extends its jurisdiction beyond death.⁹
- E. Paul gives the readers an example for which he will make application.
- F. **Romans 7:2 (NASB95)** - *For the married woman is bound by law to her husband while he is living; but if her husband dies, she is released from the law concerning the husband.*
1. When one party dies the other is discharged from the contract of marriage.
 - a. ILL: Abigail and I are married. If I die she is no longer married to me according to law.
 - b. Just as we can easily understand this so too the Christians at Rome would have understood.
- G. Paul expounds upon the example. **Romans 7:3 (NASB95)** - *So then, if while her husband is living she is joined to another man, she shall be called an adulteress; but if her husband dies, she is free from the law, so that she is not an adulteress though she is joined to another man.*
1. Although Paul is not specifically teaching about divorce let us note that this passage is in harmony with Jesus’s teaching in Matt 19:9, Mark 10:11-12, and Luke 16:18 that contracting an unlawful marriage is adultery.
 - a. Therefore she shall continue to be called an adulteress because she would technically keep on committing adultery if again joined in marriage while her husband still lives. Of course, this example does not take in to account the exception clause because the ultimate purpose is not to teach about divorce but the Christian’s relationship to law.
- H. Paul applies the illustration. **Romans 7:4 (NASB95)** - *Therefore, my brethren, you also were made to die to the Law through the body of Christ, so that you might be joined to another, to Him who was raised from the dead, in order that we might bear fruit for God.*
1. Paul uses the “term” brethren” for the second time in the chapter, again emphasizing the personal and affectionate address.
 2. He has already taught that Christians have died to sin.

Romans 6:1–2 (NASB95) - *What shall we say then? Are we to continue in sin so that grace may increase? ² May it never be! How shall we who died to sin still live in it?*
 3. He now makes clear that Christians are not only dead to sin but also dead to the law through the body of Christ when they are united with him in his death and raised to newness of life through baptism.
 4. However, notice that the illustration is not a direct parallel.
 - a. In the example the husband died and the wife was freed.
 - b. In the application we (the wife) died and the one who died married again.
 - c. Death sets both the living and the dead free from the marriage law so that both are free to marry, but only the living one can take advantage of this liberty.
 5. We see here two purposes of this death.

Publishing House. 1961. Print. 442

⁸ Abernathy, David. *An Exegetical Summary of Romans 1-8*. 2nd ed. Dallas, TX: SIL International, 2008. Print.

⁹ Lenski, R. C. *The Interpretation of St. Paul’s Epistle to the Romans*. Minneapolis, MN: Augsburg Publishing House, 1961. Print. 441

- a. First, that we might be united with Christ in marriage relationship as part of his church.
Ephesians 5:25–27 (NASB95) - ²⁵ *Husbands, love your wives, just as Christ also loved the church and gave Himself up for her,* ²⁶ *so that He might sanctify her, having cleansed her by the washing of water with the word,* ²⁷ *that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless.*
- b. The second purpose is so that we might “bear fruit for God.”
 - i. This fruit could be the conversion of others
Matthew 28:19–20 (NASB95) - ¹⁹ *“Go therefore and make disciples of all the nations, baptizing them in the name of the Father and the Son and the Holy Spirit,* ²⁰ *teaching them to observe all that I commanded you; and lo, I am with you always, even to the end of the age.”*
 - ii. Or producing the fruit of the Spirit.
Galatians 5:22–23 (NASB95) - *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,* ²³ *gentleness, self-control; against such things there is no law.*
- I. Paul explains the former condition. **Romans 7:5 (NASB95)** - *For while we were in the flesh, the sinful passions, which were aroused by the Law, were at work in the members of our body to bear fruit for death.*
 1. While the term “flesh” can refer to the physical body here the phrase “in the flesh” likely means when we were “characterized by our fleshly desires and outlook.”¹⁰ A time when we were slaves to sin in the unregenerate state (prior to baptism) apart from the influence of God.
 2. What are these “sinful passions”
 - a. The lusts that tempt us.
James 1:13–14 (NASB95) – ¹³ *Let no one say when he is tempted, “I am being tempted by God”;* *for God cannot be tempted by evil, and He Himself does not tempt anyone.* ¹⁴ *But each one is tempted when he is carried away and enticed by his own lust.*
 3. What brought about these sinful passions?
 - a. They were “aroused by the Law.”
 - b. These lusts are stimulated by the knowledge of the law.¹¹
 - c. Cottrell states, “this does not mean that the law is *supposed* to stimulate sin, and in the pure heart it does not do so. But in our fallen, sin-weakened condition, this is exactly what it did. Very often, to the sinful heart, just knowing something is wrong or against the law makes the doing of it all the more attractive.”¹²
 - d. Apart from the law sin is powerless. Notice that it was not the forbiddance of eating of the tree of knowledge of good and evil that created the desire in Eve, but sin that took advantage of the existence of that law when Eve learned of the benefits of enjoying that fruit.
Genesis 3:1–6 (NASB95) – ¹ *Now the serpent was more crafty than any beast of the field which the LORD God had made. And he said to the woman,*

¹⁰ Morris, Leon. *The Epistle to the Romans*. Grand Rapids, MI: Eerdmans. 1984. Print. The Pillar New Testament Commentary. 270

¹¹ Cranfield, C. E. *The Epistle to the Romans*. Vol. 1. Edinburgh: T. & T. Clark LTD, 1987. Print. 337

¹² Cottrell, Jack. *Romans*. Vol. 1. Joplin, MO: College Press Pub. Co., 1996. Print. The College Press NIV Commentary.

“Indeed, has God said, ‘You shall not eat from any tree of the garden’?”² The woman said to the serpent, “From the fruit of the trees of the garden we may eat;³ but from the fruit of the tree which is in the middle of the garden, God has said, ‘You shall not eat from it or touch it, or you will die.’”⁴ The serpent said to the woman, “You surely will not die!”⁵ “For God knows that in the day you eat from it your eyes will be opened, and you will be like God, knowing good and evil.”⁶ When the woman saw that the tree was good for food, and that it was a delight to the eyes, and that the tree was desirable to make one wise, she took from its fruit and ate; and she gave also to her husband with her, and he ate.

4. These sinful passions stirred up by the law only brought about death.

Romans 6:23 (NASB95) - *For the wages of sin is death, but the free gift of God is eternal life in Christ Jesus our Lord.*

- J. The Christian’s relationship to law. **Romans 7:6 (NASB95)** - *But now we have been released from the Law, having died to that by which we were bound, so that we serve in newness of the Spirit and not in oldness of the letter.*

1. The term “released” means to cause the release of someone from an obligation (one has nothing more to do with it), *be discharged, be released*¹³

2. The Christian serves God in a new way.

- a. The word “serve” means to be owned by another, *be a slave, be subjected.*

- i. Though released from the law we are owned by God and must be obedient to Him.

1 John 2:3–4 (NASB95) - *³ By this we know that we have come to know Him, if we keep His commandments. ⁴ The one who says, “I have come to know Him,” and does not keep His commandments, is a liar, and the truth is not in him;*

- b. Cottrell explains, “in our pre-Christian life the law bound us by inciting us to sin, by imposing its penalty upon us (death), by limiting us to a futile effort to save ourselves by our own obedience, and thus by restricting us to legalistic motives even when we tried to obey. But by dying with Christ we were set free from the law in all these senses.”¹⁴

II. Romans 7:7-13 – Law in Relation to Sin

Romans 7:7 (NASB95) - *7 What shall we say then? Is the Law sin? May it never be! On the contrary, I would not have come to know sin except through the Law; for I would not have known about coveting if the Law had not said, “YOU SHALL NOT COVET.”*

- A. If the law truly stimulates lust doesn’t that make it sinful?

1. Paul could not be more clear, *“may it never be!”*

- B. Even though we have been released from the law it has still has purpose.

1. It informs us of what sin is, *“On the contrary, I would not have come to know sin except through the Law.”*

2. It shows us where we need to go with our sins. **Galatians 3:21–24 (NASB95)** –
²¹ *Is the Law then contrary to the promises of God? May it never be! For if a law*

¹³ Arndt, William, Frederick W. Danker, and Walter Bauer. *A Greek-English lexicon of the New Testament and other early Christian literature* 2000: 526. Print.

¹⁴ Cottrell, Jack. *Romans*. Vol. 1. Joplin, MO: College Press Pub. Co., 1996. Print. The College Press NIV Commentary.

had been given which was able to impart life, then righteousness would indeed have been based on law. ²² *But the Scripture has shut up everyone under sin, so that the promise by faith in Jesus Christ might be given to those who believe.* ²³ *But before faith came, we were kept in custody under the law, being shut up to the faith which was later to be revealed.* ²⁴ **Therefore the Law has become our tutor to lead us to Christ, so that we may be justified by faith.**

- K. We do know that Paul is referring to the Mosaic Law here because he quotes from the Ten Commandments, “*I would not have known about coveting if the Law had not said, ‘YOU SHALL NOT COVET.’*”
1. This is clear proof against the Sabbatarian idea (those who contend that we must keep the Sabbath) that only the “ceremonial” law was canceled by Jesus’ death, but not the Decalogue.¹⁵
- L. Paul reveals the true agent of death. **Romans 7:8–11 (NASB95)** – ⁸ *But sin, taking opportunity through the commandment, produced in me coveting of every kind; for apart from the Law sin is dead.* ⁹ *I was once alive apart from the Law; but when the commandment came, sin became alive and I died;* ¹⁰ *and this commandment, which was to result in life, proved to result in death for me;* ¹¹ *for sin, taking an opportunity through the commandment, deceived me and through it killed me.*
1. Paul further explains that it is not the Law but sin that produced coveting of every kind. Sin merely used the Law as tool to achieve its will.
 2. Paul says that he was “once alive apart from the law.”
 - a. Jackson states, “Paul, using himself as an illustration, suggests that apart from the law (and thus the knowledge of sin), one feels alive. But when he is exposed to the law, sin (which has lain dormant as a result of ignorance) comes to life with all ugliness, and one learns that he is spiritually dead” (7:9).¹⁶
 3. Sin can use many tools to accomplish its purpose.
 - a. ILL: In India a 22-year old man killed his neighbor with a spoon for allegedly looking at his wife inappropriately.¹⁷
 - b. Spoons don’t kill people. Sin working in man kills people.
 - c. The spoon is designed simply as an instrument to facilitate nourishment of our bodies, but it can be wielded just as the Law that was to result in life is used by sin to bring about death. **It’s not a Law problem. It’s a sin problem.**
- M. The true nature of the Law. **Romans 7:12–13 (NASB95)** – ¹² *So then, the Law is holy, and the commandment is holy and righteous and good.* ¹³ *Therefore did that which is good become a cause of death for me? May it never be! Rather it was sin, in order that it might be shown to be sin by effecting my death through that which is good, so that through the commandment sin would become utterly sinful.*
1. Again the purpose of the Law is to expose sin as sin and to even highlight it.
 2. The word “utterly” comes from the Greek word, *hupērbōlē* – state of exceeding to an extraordinary degree a point on a scale of extent (the context indicating whether in a good or a bad sense), *excess, extraordinary quality/character*¹⁸

¹⁵ Jackson, Wayne. *A New Testament Commentary*. Stockton, CA: Christian Courier Publications, 2011. Print. 277

¹⁶ Jackson, Wayne. *A New Testament Commentary*. Stockton, CA: Christian Courier Publications, 2011. Print. 277

¹⁷ “Man Murders Neighbour with Spoon for Eyeing Wife”. <http://www.hindustantimes.com/newdelhi/man-murders-neighbour-with-spoon-for-eyeing-wife/article1-1054506.aspx>. 15 March 2015. Web. 31 March 2015.

¹⁸ Arndt, William, Frederick W. Danker, and Walter Bauer. *A Greek-English lexicon of the New Testament and other early Christian literature* 2000 : 1032. Print.

3. This is where we get our English word, “hyperbole” an “extravagant exaggeration.”¹⁹ Phrases like, “I have a million things to do” or “I’m so hungry I could eat a horse.”
4. Point being – if it were merely evil working through something evil it would remain simply itself. But in working evil through good it surpasses itself and becomes even more wicked. Sin is a very powerful force.²⁰

III. Romans 7:14-25 – The Conflict of Two Natures

- A. There is much debate even within the brotherhood whether Paul is referring to the Pre-Christian or present Christian experience in Romans 7:14-25.
 1. Those who see it as the pre-Christian experience cannot harmonize how a mature Christian like Paul could refer to himself as “of flesh” (7:14). Does this not mean he is the opposite of “spiritual” (7:14) and therefore still “in the flesh” (7:5) and under the dominion of sin? Is not being sold into bondage to sin claiming that sin is his master? How can the complaint of Romans 7:24, “wretched man that I am!” describe one who has entered the joy and liberty of one under grace?²¹
 - a. It is not hard to see where these brethren are coming from.
 - b. However, with all due respect to these brethren the scriptural support for Romans 7:14-25 describing Paul’s present Christian experience is very strong and seems to be the more likely meaning.
 - c. Paul is not depicting a former life but explains how the law confronts people and illustrates it from his own experience.²²
- B. Spiritual vs. Fleshly

Romans 7:14 (NASB95) – ¹⁴ For we know that the Law is spiritual, but I am of flesh, sold into bondage to sin.

 1. Paul changes from the past tense to the present tense, “I am.”
 2. Paul contrasts spiritual with flesh.
 - a. “The law is spiritual” means primarily that it originates in the mind of God and in its written form comes to us through the inspiration of the Holy Spirit²³
 - b. In contrast, Paul is “of flesh.” He is “composed of flesh”²⁴ This does not mean the same thing as “in the flesh” (7:5).
 3. “Sold unto bondage to sin”
 - a. How can this refer to the Christian in light of **Romans 6:6 (NASB95)** - *‘knowing this, that our old self was crucified with Him, in order that our body of sin might be done away with, so that we would no longer be slaves to sin; and* **Romans 6:16–17 (NASB95)** – ¹⁶ *Do you not know that when you present yourselves to someone as slaves for*

¹⁹ Mish, Frederick C. “Preface.” *Merriam-Webster’s collegiate dictionary*. 2003 : n. pag. Print.

²⁰ Lard, Moses. *Paul’s Letter to the Romans: With a Revised greek Text, Compiled from the Best Recent Authors, and a New Translation*. Delight, AR: Gospel Light Publishing Company, year. Print. 1971. 236

²¹ Murray, John. *The Epistle to the Romans*. Vol. 1. Philadelphia, PA: Marshall, Morgan, & Scott, 1984. Print. New London Commentaries. 256

²² Morris, Leon. *The Epistle to the Romans*. Grand Rapids, MI: Eerdmans. 1984. Print. The Pillar New Testament Commentary. 284

²³ Cottrell, Jack. *Romans*. Vol. 1. Joplin, MO: College Press Pub. Co., 1996. Print. The College Press NIV Commentary.

²⁴ Cranfield, C. E. *The Epistle to the Romans*. Vol. 1. Edinburgh: T. & T. Clark LTD, 1987. Print. 356

obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness? ¹⁷But thanks be to God that though you were slaves of sin, you became obedient from the heart to that form of teaching to which you were committed,

- b. The answer is that Romans 6 refers to the liberation of the spirit or inner man from slavery to sin, while Romans 7 affirms that the body has not yet been so redeemed (7:25). It is the body, the fleshly part that is still “sold as a slave to sin.”²⁵
- c. Let me be clear. This is and there is no excuse for sin. Our spirits have been set free and we are now able to take control of our bodies, even though they are still inclined to sin (6:6).
 - i. Notice one aspect of the fruit of the Spirit is self-control. **Galatians 5:22–23 (NASB95)** – ²² *But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law.*
4. However, even with self-control there is conflict and at times flesh wins. **Romans 7:15 (NASB95)** – ¹⁵ *For what I am doing, I do not understand; for I am not practicing what I would like to do, but I am doing the very thing I hate.*
 - a. Paul is not saying that he doesn’t know what he is doing. He clearly knows.
 - b. “understand” here can better be understood to mean “approve.”²⁶
 - c. Paul does not approve of his actions when he does sin. He absolutely hates it!
 - i. The English word “hate” does not do justice here. It is an **extreme** aversion.
 - ii. This is certainly not a continual willful sin as described in **Hebrews 10:26 (NASB95)**– ²⁶ *For if we go on sinning willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins,*
 - d. For example: Perhaps you have lost your temper with your spouse. Though you detest this behavior the will of the flesh won for a moment, but it is not indicative of your typical behavior. It is not a behavior that you approve of or intend to continue to practice.
 - e. So even though Paul has crucified the flesh **Galatians 5:24 (NASB95)** – ²⁴ *Now those who belong to Christ Jesus have crucified the flesh with its passions and desires* - it is still somewhat alive and active in his mortal body.
 - f. Paul is describing the conflict of **Galatians 5:16–17 (NASB95)** - *But I say, walk by the Spirit, and you will not carry out the desire of the flesh. ¹⁷ For the flesh sets its desire against the Spirit, and the Spirit against the flesh; for these are in opposition to one another, so that you may not do the things that you please.*
5. Paul continues to describe the conflict. **Romans 7:16–20 (NASB95)** – ¹⁶ *But if I do the very thing I do not want to do, I*

²⁵ Cottrell, Jack. *Romans*. Vol. 1. Joplin, MO: College Press Pub. Co., 1996. Print. The College Press NIV Commentary.

²⁶ Cranfield, C. E. *The Epistle to the Romans*. Vol. 1. Edinburgh: T. & T. Clark LTD, 1987. Print. 359

agree with the Law, *confessing* that the Law is good.¹⁷ So now, no longer am I the one doing it, but sin which dwells in me.¹⁸ For I know that nothing good dwells in me, that is, in my flesh; for the willing is present in me, but the doing of the good *is* not.¹⁹ For the good that I want, I do not do, but I practice the very evil that I do not want.²⁰ But if I am doing the very thing I do not want, I am no longer the one doing it, but sin which dwells in me.²¹ *I find then the principle that evil is present in me, the one who wants to do good.*²² *For I joyfully concur with the law of God in the inner man,*²³ *but I see a different law in the members of my body, waging war against the law of my mind and making me a prisoner of the law of sin which is in my members.*

- a. This is certainly the speech of a Christian who is being led by the Spirit for he wants to do good. We learn in 8:6-8 that the unregenerate does not think this way.

Romans 8:6–8 (NASB95) - ⁶ *For the mind set on the flesh is death, but the mind set on the Spirit is life and peace,* ⁷ *because the mind set on the flesh is hostile toward God; for it does not subject itself to the law of God, for it is not even able to do so,* ⁸ *and those who are in the flesh cannot please God.*

- 6. This conflict culminates into a cry of despair.

Romans 7:24 (NASB95) - ²⁴ *Wretched man that I am! Who will set me free from the body of this death?*

- a. Paul is expressing the fact that while he is in a saved state he is still in fleshly form and battling against the desires of the flesh.
- b. Cottrell states, “this does not imply that he did not know the source of his deliverance. It is rather a humble confession that he *needs* deliverance, that he is unable to win the battle alone, even though his inner man has already been renewed. Thus he cries out for rescue not from bodily existence as such, but from this corrupted body from which sin still wages war against his spirit.”²⁷

- 7. It is God who can deliver through Christ!

Romans 7:25 (NASB95) – ²⁵ *Thanks be to God through Jesus Christ our Lord! So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.*

- a. Paul’s words express gratitude for a present deliverance. The deliverance we have today is wonderful but is partial and incomplete. It is only the first installment of greater things to come.²⁸
- 8. Paul’s summarizes what he has illustrated in 7:14-25. “*So then, on the one hand I myself with my mind am serving the law of God, but on the other, with my flesh the law of sin.*”
 - a. While there is that in him that approves God’s way and strives to serve Him completely there is also present in his body that which at times follows the path of sin.
 - b. What an encouragement this honesty and reality of Paul’s walk is to Christians. While there is no excuse for sin, we all sin. But thanks be to God that we have the great deliver, Jesus Christ! We have been

²⁷ Cottrell, Jack. *Romans*. Vol. 1. Joplin, MO: College Press Pub. Co., 1996. Print. The College Press NIV Commentary.

²⁸ Morris, Leon. *The Epistle to the Romans*. Grand Rapids, MI: Eerdmans. 1984. Print. The Pillar New Testament Commentary. 297

freed from the death brought about by sin through the law. Paul begins the next chapter with this great news!

Romans 8:1 (NASB95) - ¹ *Therefore there is now no condemnation for those who are in Christ Jesus.*



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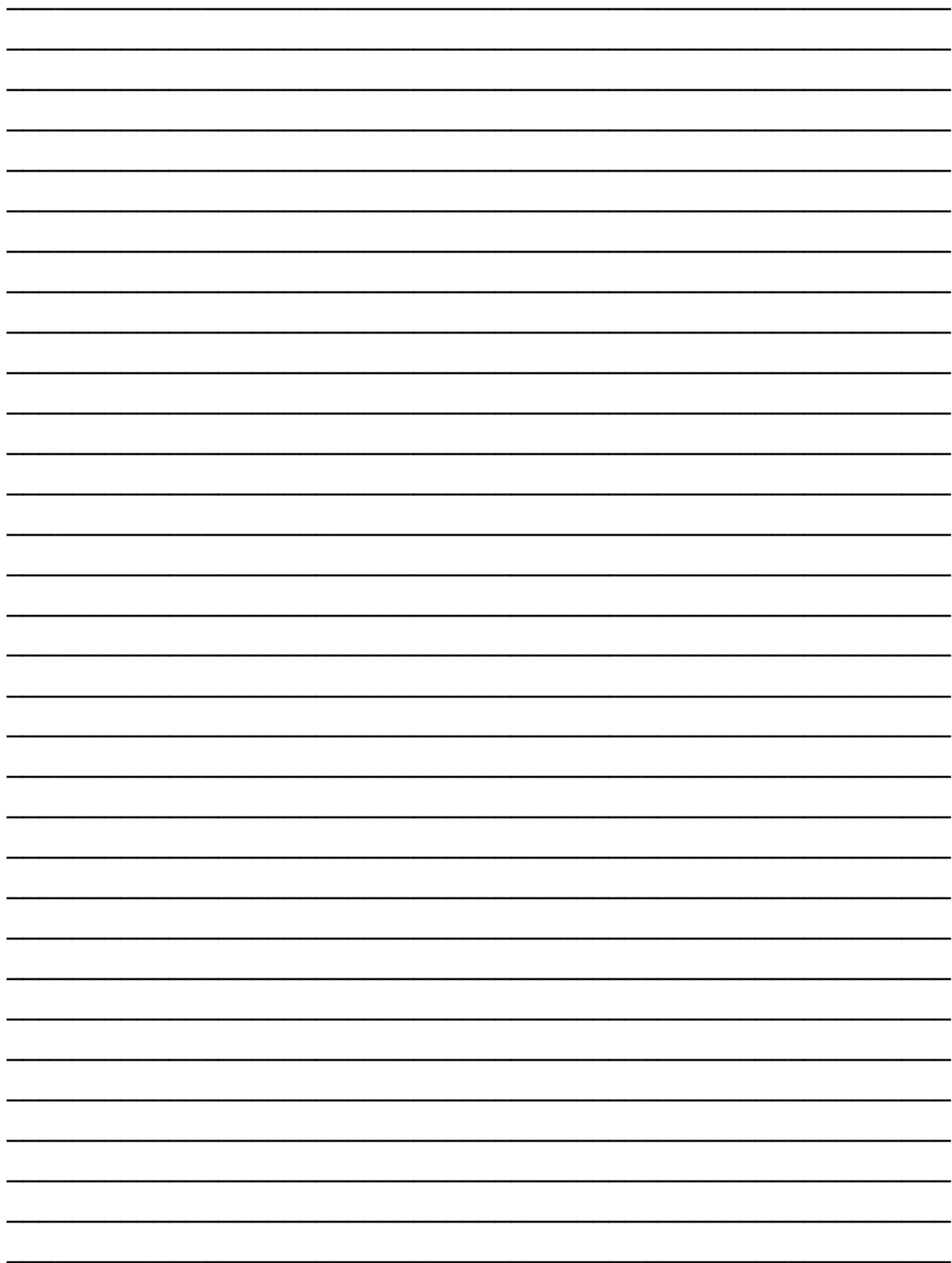
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